

Methodist Episcopal Church South
Woman's Missionary Council Report

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WOMAN'S PLACE OF SERVICE IN THE CHURCH



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Report of Commission

ON

WOMAN'S PLACE OF
SERVICE IN THE
CHURCH



WOMAN'S MISSIONARY COUNCIL
Methodist Episcopal Church South

1930

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FOREWORD

The celebration of the fiftieth anniversary of the organization of missionary societies in the Methodist Episcopal Church, South, has served to stimulate the thinking of the women along many lines. They have studied the lines of cultivation and promotion in order to discover where and how new methods may be used; they have made an analysis of the value of the work being done in the institutions supported by them at home and abroad; they have surveyed the mission territory for which they feel responsible with a view to increasing their efficiency of effort; and they have taken into careful account the position of woman herself in the church to which she belongs.

The study of the Southern Methodist woman and her place of service in the church was authorized by the Woman's Missionary Council in March, 1927, and a Commission was appointed to conduct it. This Commission now presents its report. Two of the original members, being unable to remain in the Council, were replaced by others. Officers and members of Conference Missionary Societies have assisted largely in the collection of data. Men and women in official circles of the church have responded freely to the requests for information and opinion. Women in sister denominations have contributed printed reports and have expressed interest. The warmest gratitude is hereby extended to all who have helped to make this report possible.

Mrs. J. C. Hardy. (1927-1930) CHAIRMAN.
Mrs. H. A. Newell (1917-1930) SECRETARY.
Mrs. F. F. Stephens (1927-1930) EX OFFICIO.
Daisy Davies (1927-1930).
Mable H. Howell (1927-1930).
Mrs. Walter D. Taylor. (1927-1930).
Arcturus McClellan (1927-1928).
Mrs. Harvey Boney (1929-1929).
Mrs. Walter J. Piggott. (1928-1930).
Mrs. J. H. Hanna (1928-1930).

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CHAPTER I

WOMAN'S CHANGING WORLD

INTRODUCTION

At a meeting of the Executive Committee of the Woman's Missionary Council in June, 1926, a resolution was adopted calling for the appointment of a commission "to study the status of women in the work of our own church at home and abroad in order to discover and define their place of largest usefulness in the work of the Kingdom."¹

With Mrs. J. C. Handy chairman, the commission promptly set to work gathering information as a basis for study. In her message to the Woman's Missionary Council, the following March, Mrs. F. F. Stephens, president, presented the matter as follows:

"More organizations than ours are pondering the place of woman in the progress and economy of the church. When thinking women everywhere see church governing bodies (not only in our own denomination but in others) making sweeping changes in the plans and management of women's organizations, sometimes after little or no consultation with the women themselves, they wonder. Usually they fall quietly in with the new plans mindful only of the work and never of themselves, but they wonder nevertheless. . . . The Woman's Missionary Council has appointed a group of seven women to study the status of woman in our own denomination at home and abroad to discover and define her place of largest usefulness in the work of the Kingdom. The appointed group has begun its survey of existing conditions on a broad basis. Successive General Conferences have granted to the women the privilege of holding such positions as steward, member of quarterly, district, annual and general conferences. The commission is now trying to ascertain the extent to which they are now filling such elective and appointive places as are open to them. The cordial and unceasing co-operation of every member of the Council is

¹Report of Woman's Missionary Council, 1927.

urged so that the study of the commission may be really comprehensive and satisfactory."²

The commission was diligent in its action and out of the preliminary survey plans for making a thorough study of the whole situation relating to woman's place in the church were evolved and worked out.

The church everywhere is giving much more than a casual consideration to the work and abilities of women within her fold, for whenever the special work committed to them has developed greatly under their direction and administration the trend is to merge or co-ordinate the woman's work and the general mission work of the church under one board. As has often been pointed out, however, full co-ordination between groups is a result of mental attitudes and not simply of organization. Full co-operation between men and women in all the affairs of the church is a consummation devoutly to be striven for, and it can be realized when fuller recognition is given of woman's ability and right to serve in any capacity for which she may qualify regardless of sex.

ATTITUDES OLD AND NEW

It is recorded that in the early seventies, a prominent minister, disturbed by the increasing activity of women within the church, wrote to his brethren in this manner: "Some of the thoughtful minds are beginning to ask what is to become of this woman's movement within the church. We must let it alone. All through our history like movements have started. Do not oppose the women and it will die out." There is a faint suggestion here of Gamaliels' words of caution to the Jewish ecclesiastics who were agitated beyond control by the after Pentecost preaching of the Disciples. Gamaliel, however, had the wisdom to suggest that the movement they were opposing might be of God, and if so it could not be overthrown. One could almost wish he had added and in that case no good churchman would wish to overthrow it.

²President's Message, Report of Woman's Missionary Council, 1927.

If the shade of Gamaliel takes note of affairs on this small world, he knows that the movement he defended so long ago was of God; and the good brother of three score and ten years ago more clearly understands the purpose underlying the woman's movement, for the great success of woman's work cannot be accounted for on the single psychological basis of opposition. The amount of money contributed in the different communions through the channel of woman's work varies from thousands to millions, and "the women that publish the tidings are a great host."

The world does move. Even the most casual observer is mindful of the altered status of woman and according to his lights he condemns or approves. In this new day women ably conduct businesses and occupy positions of trust in large affairs which were undreamed of a generation ago. Had the occupations themselves been organized women would then have been denied a share in their development. The warmest advocate of the larger freedom or the most blatant objector may now "be treated by a woman doctor, be advised by a woman lawyer, be addressed by a woman politician, be reported by a woman journalist,"³ and (it might be added) be dealt with by a woman administrator, in some denominations be ministered to by a woman preacher.

Nothing is more significant of the changed attitude toward woman's place in the world than the fact that any of these services would be rendered in an impersonal, professional manner entirely absolved from the sex consciousness characteristic of a previous age. These conditions are in no sense unusual. They are recited here simply because they are so sane and so unsensational they escape notice; and yet, they constitute a powerful argument on the credit side of woman's freedom to express herself through any service she may be called and qualified to perform. Even so, conservatively minded persons have asked, "But why should women want to do any of these things?" There is no answer. The question has no interest for those who recognize the sacredness of personality as Jesus

³Raven, Charles. *Women and the Ministry*, p. 49.

recognized it, and the right of each one to individual expression of it.

The changes that have taken place in the last half century affecting the status, outlook and occupations of women have produced results which will not be worked out in this generation, for they represent a revolution equal in import to its contemporary, the industrial revolution. "Between the women of 1878 and 1928 there lies a whole hemisphere of experience and discovery. It amounts to nothing less than this: into the inner life of women there has crashed the whole of the world outside before closed off to them. They have entered into contact with all the forces social, economic, political, that made the world as men knew it, different from the world as women knew it. The artificial barriers have been washed away. Women are with striking rapidity adjusting their highly sensitive—to a large extent artificially sensitized—emotional natures to a world whose sustained and steady pressure long ago forced men to indurate and segregate their emotional natures."⁴ This world, new to women, is a very practical school in which some graduate with honor, some do not, as in all schools with both sexes. Because they are as they are, women have undoubtedly brought new character elements into this world of affairs, some of which make a valuable and permanent contribution to the mass, some of which are nonessential.

In the foreword to her illuminating review of the entire range of woman's activities, Ida Clyde Clark expresses the hope that the increasing stream of news about women flowing through the press will in time show a tendency to cease overwriting the trivial and underwriting the important phases of woman's work.

A prominent journalist in a recent newspaper article, dealing with woman's activities in the approved jocular manner, said that at first woman's voice pleading for recognition was a mere murmur. She had no loud speaker for broadcasting purposes. Her emancipation through the nineteenth amendment became her loud speaker and with it she was broadcasting herself throughout the world. Anon he grows serious and announces

⁴Hamilton, Mary Alice. *Atlantic Monthly*, 1928.

that women cannot hope to do the whole world's work. With deep concern he admonishes her that it is good to take stock now and then to see whither she is going. Solemnly he avers, "Woman cannot hope to measure up to the best that is in her unless she will take time and trouble to question her motives for venturing so far from her old ways." He inquires, "Does woman enter all these public activities for one and only one cause, merely to do the greatest good to the greatest number?" It is a searching question and in the gentle murmur of the past rather than with the loud speaker of the present woman reverses the query and asks, "Does man?" Eventually we shall lose the phase "woman's movement" from our thinking when referring to social developments, for the time will come when the element of surprise at woman's achievements will be lacking and men and women will in an equal and united way work together for the good of humanity.

"Naturally when man did all the discussing and he was to himself the measure of the race, all variations from himself were erratic or inferior." The hangover of this point of view broods over certain men and women to this day. Many a man feels that he is paying a woman the highest compliment when he tells her she thinks like a man,⁵ and many a woman responds in kind to the flattering blandishment. Women have many inherited inhibitions which influence their actions and point of view and they also have a sense of humor so subtle they are often credited with not possessing it. This sense of humor is helping them now to read of the struggle for a larger life with a little sobbing laughter as the memory of the cruel rebuffs and fears and defiances grows dimmer. They realize that generations to come will read the story of the struggle with amused wonder and will assign it a place on their mental shelves equal in importance with the signing of Magna Charta, the Revolutionary War, and the abolition of slavery.

It may be well to recall that some of the worst enemies to the realization of a larger and fuller life for women have been and are women and some of the staunchest advocates of this

⁵Winter, Alice Ames. *Heritage of Women*, p. 9.

wider liberty have been and are men so "the effort to enrich the whole field of human endeavor by woman's larger participation therein is not a conflict between the sexes for unprejudiced men and women together are fighting against religious and social traditions than which there are no mightier forces." These cherished traditions have led to scriptural interpretations relative to women which have barred the way to every advance she ever made whether it was for higher education, property and motherhood rights, the franchise, economic opportunity or the right to ministerial orders.

Closer study of the history of New Testament times and of the life and work of Jesus is spreading the conviction that special privileges founded on sex differences are not in the divine plan, but are inherent in complexes founded on the subordination of women, which once was universal.

OUR ANCIENT HERITAGE

All the great religions of the world originated in the Orient and a most fundamental difference between the religion which we call Christian and that which we call non-Christian is found in the estimate and place of women in social and religious life. The founders of non-Christian religions took great pains to define the sphere of women and to assign to them certain virtues which were definitely feminine. Only in the teachings of Jesus are such designations lacking. No such thing as a personal religion is provided for women by non-Christian faiths. Their religion changes with their masculine relationships. They accept the husbands' faith when taken in marriage in much the same way that women when married to aliens must accept the nationality of their husbands.⁶

In the study of *Building with India* we learned from Daniel Fleming that all round the world women are the oppressed sex and that the two main sources of the estimate of inferiority are found in the teachings of religion and the practices of war.

⁶Note—Brazil and Uruguay have an enlightened law that marriage shall not affect the nationality of women. In the United States a woman retains her nationality upon marriage with a foreigner only when he himself is eligible for citizenship. So a woman may lose her nationality upon marriage, a man never does. Clarke, I. C. *Women of Today*, p. 198.

Women may serve the gods only through their masculine relationships and though they could bear soldiers they could not bear arms, therefore they are relegated to an inferior position and denied the rights of citizenship and personal religion. Madame Hirooka, one of Japan's able women, who, since her husband's death manages his vast business, was asked why she was a Christian. She replied, "I wanted women to be good and I wanted to help them to improve their lot. I found I could not accomplish what I desired without religion. That conclusion sent me to study religion from the woman's point of view. I found there is no hope for women in any of the religions of the Orient. They teach that from the cradle to the grave women are inferior to man.

"Japanese women have been so long oppressed by this kind of teaching that they no longer stop to ask why. . . . When I read the Gospels I found that Jesus made no distinction between the sexes. I liked that. We are all, women as well as men, children of God. I came to the conclusion that the only way for women of the Orient to attain their true position is through Christianity."⁷

While Hebrew women in ancient times were held in somewhat higher esteem than many others, they, too, were considered inferior to men and in consequence were given subordinate positions in the household, the church and the state.

A study of the Old Testament reveals the primitive and literal sense in which the household of a Jewish father belonged to him, in those early days when the light of God's truth was beginning to penetrate the moral and spiritual darkness of the world.⁸ Cases are recorded where the punishment of an enemy or a transgressor included removal of a man's wives and children in common with his other property.⁹ Polygamy was recognized and the right of the man to divorce was very liberal while the marriage rights of the Jewish women were negligible.¹⁰

⁷Dennett, Tyler. *Asia Magazine*, July, 1918.

⁸Gen. 29: 18-19-26. Ex. 21: 7. Deut. 21: 18-21. 1st Sam. 18: 17-22.

⁹Deut. 20: 14.

¹⁰Smith. *David in the Days of His Flesh*, p. 355.

The Hebrew law teaches that a widow might be the keeper of her own conscience, but a woman with relationships to father or husband had no such liberty.¹¹ The Jewish Rabbis had written many restrictions into the law, some of which related to women, with which the early disciples were doubtless familiar. One of these was "Better burn the law than teach it to a woman," which was akin to the Hindu law that "no sacred text may be repeated for a woman." It was against this background of tradition that the lives of Jesus and his disciples were cast.

THE BONDAGE OF TRADITION AND CUSTOM

Since the belief in the inferiority of woman was common to all peoples in Biblical times, is it strange that the disciples, living in a world surcharged with this estimate of the relative value of the sexes, should have been amazed that Jesus talked publicly with a woman? Is it strange, thinking as they had been trained to think, that they should have rebuked the women who, made bold by mother love, brought their little ones to Jesus, or that they should have frowned upon those women bowed by affliction of soul and body who, moved by His gracious compassion, came to him for healing? The mind of the great apostle to the Gentiles must have been steeped in the influences which clustered about this heavy background of tradition. He declared himself an Hebrew of the Hebrews, trained at the feet of Gamaliel in all the complexities of the Jewish law. To the Galatians he wrote, "I profited in the Jews' religion above many my equals in my own nation being more exceedingly zealous of the traditions of my fathers."¹²

He sensed the conflict between the traditions and the teachings of Jesus and he fought valiantly against the bondage of ancient beliefs and customs. With his background and early training is it any wonder that he should have made seemingly irreconcilable statements concerning the prerogatives of women during his long and stormy ministry to many peoples of many customs?

¹¹Numbers 30.

¹²Galatians 1: 14.

In his first letter to the Corinthians, when he is earnestly exhorting the church to observe due decorum in the use of gifts of prophecy and speaking with tongues, he imposes silence on the women because "it is not permitted unto them to speak but they are commanded to be under obedience as also unto the law."¹³

In another place, following his instructions concerning the misuse of Christian liberty, he expresses the shame to a woman who prophesies or prays with uncovered head. He says, "He that prophesieth speaketh to men edification and exhortation and consolation and he that prophesieth edifyeth the church."¹⁴ It is hard to understand why a veiled head was demanded when women pray or prophesy if they were to keep silence and not do at all "that which edifyeth the church."

In this same chapter he praises God that the Corinthians "hold fast the ordinances even as I delivered them unto you. But I would have you know that the head of every man is Christ and the head of the woman is man and the head of Christ is God."¹⁵

One of the traditions held by his co-religionists was that woman was the creature of her masculine relationships having no individual freedom in the larger things of life. When the apostles says, "The man is the image and glory of God but the woman is the glory of man," he seems to be bound by these traditions.

How different is the tone of the great charter of spiritual equality found in his letter to the Galatians, whom he chides for hanging upon the law after Christ has redeemed us from "the curse of the law." "For as many of you as were baptized into Christ did put on Christ. There can be neither Jew nor Greek, there can be neither bond nor free, there can be no male nor female for we are all one in Christ Jesus."¹⁶

¹³1st Cor. 14: 34-35.

¹⁴1st Cor. 11: 5-10.

¹⁵1st Cor. 11: 3.

¹⁶Gal. 3: 27-28.

This was in direct conflict with a morning prayer of the Synagogue, "I thank God who hath not made me a gentile—a slave—or a woman."¹⁷

It cost the early church a terrific struggle to receive the first of Paul's statements concerning the equality of Jew and Gentile. But the great apostle's zealous championship of this "revelation from Jesus Christ" made of Christianity a universal religion. The second of these statements, "there can be neither bond nor free," secured recognition only after an age-long struggle. Perfectly honest and sincere Christians within the memory of man have quoted St. Paul to prove that slavery was divinely ordained. The last part of the charter, affirming the equality of the sexes in Christ Jesus, has been the least recognized of all.

If the great apostle had been less bound by the spirit of his age and had more clearly divined the spirit of his master's estimate of women, if he had stood by his great affirmation, "In Christ there is neither male nor female" with the same intensity in writing and preaching that he held to that other revolutionary utterance, "In Christ there is neither Jew nor Greek," what a difference it would have made in the status of woman in the church and out of it; for, as Canon Goudge points out, "the mind of the church as to the position of woman has been formed by the teaching of St. Paul more than by the teaching of any other writer of Holy Scripture.

Miss Royden reminds us that the disciples who had been with Jesus in the flesh were less able than Paul to understand the great sweep of Jesus' teaching; and the great apostle deeply concerned as he was to do his master's will, to make of Christianity a universal faith, was more concerned with the first great utterance in his charter of spiritual freedom than with the other two. They did not seem so vital at that period of the development of the church.

"It is only our Lord who always addressed himself to what was fundamental and eternal. Even the greatest of his disciples could not do the same but must sometimes address himself to what was temporal."¹⁸

¹⁷Taylor, Charles. *Sayings of the Jewish Fathers*, p. 138.

¹⁸Royden, A. Maude. *The Church and the Woman*, p. 186.

The great warm hearted apostle exhorted the church that everything be measured by the standard of Jesus for he wanted no authority of his nor of the infant church to stand between humanity and its master. Jesus told the twelve of many things which he had to say unto them, but "ye cannot bear them now." Paul knew that Jesus had promised the Spirit of Truth who would guide them into all truth. "All truth" has not yet been fully apprehended, though all the way from Calvary to the present time with its quickened interest in the life and words of Jesus, the pathway is luminous with fresh revelations of divine truth.

Oft times the church, most conservative of organizations, has been so concerned with inherited interpretations of truth that there has been a manifest reluctance to utilize the dynamic of Christ's teachings, disturbing as they are to established tradition. "Those who fear the democracy of Jesus for selfish reasons, those who honestly believed it dangerous took Paul's words and for centuries made them a stumbling block to genuine progress. The result was, the effort to do away with the despotism of kings, with humn slavery, with woman's subserviency to man were all met with proof texts from the writings of the great apostle."¹⁹

JESUS ATTITUDE TOWARD WOMEN

"It is a part of the amazing originality of Jesus that there is to be found in his teaching no word that suggested a difference in the spiritual ideals, the spheres or the potentialities of men and women. There is no classification of virtues assigning some to men as peculiarly worthy of their practice and others to women. He makes no suggestion that courage, self reliance, independence and wisdom are the special properties of man, while obedience, submission, subordination, patience and the like are virtues to be required of women."²⁰ He gives no specific instructions concerning their place in His Kingdom. As has

¹⁹Southard, M. Madeline. *Attitude of Jesus Toward Women*, pp. 174-175.

²⁰Royden, A Maude. *The Church and the Woman*, p. 169.

been pointed out this constitutes a fundamental difference between the teachings of Christ and the teachings of the founders of other religions. There was and is in Jesus' attitude toward women never any hint of patronage or condescension. He dealt with the poor, the sick, the bereaved, the sinful and the well-to-do woman with the same thoughtfulness and courtesy. He accepted the services of women who not only ministered to him of their substance but were also part of the group that journeyed with him "throughout every city and village, preaching and showing the glad tidings of the Kingdom of God."²¹

That there was no woman among the twelve disciples is sometimes urged as conclusive proof that Jesus meant to limit the ministry and activities of women. Miss Royden points out that the holy sacrament was instituted in the midst of men only, Jewish men, who were chosen apostles, but this has never constituted a barrier to the universal reception of the holy communion.

Jesus showed no sympathy with the prevailing belief that women and children and slaves were not eligible to the deeper meanings of life. To Martha, the good cook and perfect housewife, he revealed the great personal meaning of the resurrection hope. Jesus knew that Martha's sex would not hinder nor her service in the kitchen stultify her ability to receive a great theological truth. He commended the spiritual insight of Mary of Bethany, who with courage and devotion braved the rebukes of a company of narrow-visioned men that she might render homage and service to her loved Lord. Mary was much more than a dreamy mystic.

When to Mary Magdalene was given the charge to declare his resurrection, it made of her, a woman, the first commissioned evangelist of the world's greatest hope. While it is shown in the Gospels that the first appearances and first messages of the risen Lord are to women, it is also recorded that the testimony of the women was regarded as "idle tales." Woman's testimony was in those days discredited. When the men saw for

²¹Luke 18: 1-3.

themselves with the eyes of the flesh, they believed. The appearances to the women were left out in subsequent records and we find them overlooked entirely in St. Paul's enumeration of those who had seen the Lord.²² The disciples were too closely bound by the old traditions concerning woman's place to apprehend the deep meaning in Jesus' attitude toward women. When his followers found him in conversation with the Samaritan woman at the well, the only recorded emotion is one of astonishment that he talked with a woman. To this sinful woman of a despised race and sex he revealed truths of immortal significance not previously revealed to another.

At the Jerusalem Conference, Miss Helen Kim, of Korea, said, "When Christ taught the way of life to the Samaritan woman at the well, he withheld no privileges and made no conditions as to her right to bear witness to him. The same is true of his attitude to men and women of all classes, but his life and teaching seems to have been misrepresented since, perhaps unconsciously, and in some cases with good intentions. We find today even in churches under Christ's name certain conditions that make the vision of him a little blurred to the discerning eyes of youth. For example, while Christ has never forbidden any to bear witness to him, in some churches of today women are not allowed to preach in pulpits, not because they are lacking in ability or zeal, but just because they are women."²³

The Samaritan woman proved a fruitful soul-winner, for on her testimony many believed and during the Master's two days' sojourn in Sychar many others were won. The story of the woman taken in adultery gives another example of Jesus dealing with a woman who had strayed into paths forbidden only to her sex. His amazing delicacy stands out in sharp contrast with the coarse brutality of the woman's accusers. Nothing in the sacred text strikes so hard and straight at a double standard of morals tolerated even to this day in a Christian civilization. The weighing of the sin of man and woman was an astounding thing in that day when the world was saturated with pagan

²²1st Cor. 15: 5-8.

²³Report of Jerusalem Conference. Vol. 1, p. 304.

ideas concerning woman and her place in the scheme of things. Jesus taught that chastity was not a virtue strictly feminine. All virtues should belong to men and women alike was his teaching.

That he regards a penitent woman exactly as he would a penitent man is shown in the case of the unknown woman who was a sinner. In a perfect abandon of love and repentance she annointed the head and cleansed the feet of her Lord after he had been denied common courtesies by his host. Jesus condemned her sin but he forgave the sinner and restored her self-respect by commending her faith and love. He saw in her a penitent human being whose immortal spirit might have been of a finer quality than that of those who saw only the harlot. Our Lord addressed himself always to the immortal spirit of the individual regardless of sex. Indeed he informed the carping Pharisees that sex was temporal, only spirit was eternal.

Miss Picton-Turbeville declares "in a thoughtful reading of the Gospels we suddenly become alive to the astounding fact that if there were no other books in the world except the four Gospels, the reader of them would have no idea that women were ever considered inferior to men in any way whatsoever." Even in the parables and illustrations Jesus always includes women by making use of their experiences and activities to point the truth. Miss Royden says that this absolute disregard of any fundamental difference in the quality of humanity between man and woman, race and class, has a finer reverence, a deeper significance than could have been conveyed by any special teaching.

It is small wonder that the response of women to the teaching of Christ was so ready and universal, for through the long ages since his coming her status has gradually been elevated and her opportunities broadened.

THE MISSIONARY SIGNIFICANCE OF WOMAN'S CHANGING STATUS

Mrs. Robert Speer, speaking at the Jerusalem Conference, reminded the assembly that the attitude of the church toward

women is still influenced by ancient inherited beliefs which hinder progress. In reviewing the complexities of the situation she said that if there was one thing to which the church was summoned it was to face the implication of our Lord's teaching about women. Women had a silent and invisible power and the church needed to be summoned to study Christ's teaching on this subject. A whole new set of standards had come into the life of womanhood. The war had accelerated the urgency of the problem. In many ways women were attaining to freedom that was dangerous to human society. They must think through the place of women in the Christian society. The best way to study this question was from the point of view of the Gospels, getting into the mind of Christ.²⁴

To women who have no contact with influences that are truly Christian changes are coming more rapidly than can safely be received. The world war which drew Christian women out into so many untried fields also threw non-Christian women into contact with experiences new and revolutionary to which they cannot adjust themselves unaided. In some places it is the church which is bringing the changed status into the lives of women, in others where experienced and able women chafe under unjust restrictions, the church is not the only factor nor the most powerful one contributing to the change. The International Missionary Council in its report of the status of women on the mission field took account of the educational, social and economic conditions as they relate to women and sought to discover the adaptations and adjustments the church is making to meet the changed situations. The need for concern is great since there is so much that is not Christian in the new freedom that women possess. Though there is a select group of prepared women in many lands who can safely assimilate the new thought and radical changes, this group is small compared with the great number as yet undisturbed by world currents. The danger lurks in this unprepared mass.

The report states "There has never been a time when the church needed more wisdom than it needs today in dealing with

²⁴Speer, Mrs. Robt. E. *Report of Jerusalem Conference*, Vol. 1, p. 305.

the changing attitudes toward women. The new woman needs much help. The very freedom that Christianity gives her has its danger points. . . . As old customs and ceremonies are being laid aside the church must be alert to offer substitutes and wise enough to be cautious in breaking with the past. . . . As the social life becomes more free between men and women the church needs more planning to relate the interests of the two."²⁵

Of course, the position of women in the church on the mission fields varies with the traditions and customs of the country and with the policies of the supporting church, says the report. The churches on the fields are more or less reproductions of the contributing church agency with the inherited western traditions. From the point of control the church is a man's church, both at home and abroad, and such recognition as has come to women has been won after a conflict. The places assigned to them in the councils of the church are regarded as privileges conferred rather than responsibilities that belong to able and loyal members.²⁶

For a long time to come the recognition which Western women secure through the church at home will profoundly influence the lives of their sisters in the churches on the mission fields. The report states that to some extent the nationals, especially in China, more naturally fall in with the policy of adequate representation of women on boards and committees than is done by the church at home. There are numbers of Christian Chinese women ripe for leadership. Miss Fan Yu Yung, of China, speaking before the National Christian Council, stated her views in this manner: "As long as the church has only men leaders she is like one who has only one eye and can see but not clearly nor just right; or as one who has only one foot and can walk with the help of a cane but neither fast nor far. What right have we to expect a church like that to grow fast or be perfect."²⁷ Miss Fan asks that women should

²⁵*The Place of Women in the Church on the Mission Field*, p. 57.

²⁶*Op. cit.*, p. 55.

²⁷*Op. cit.*, p. 47.

be given places of leadership, not because they are women but because as women they have a contribution to make. Her Western sisters can recall that they have heard something like this with monotonous frequency but the continued reiteration of the sentiment has not as yet produced notable results. It is a matter of interest that the message of this Council to the Chinese churches begins "Dear Brethren and Sisters in Christ," and that the commission on the present state of Christianity in China should conclude its report with these words: "There is a growing feeling that women should have an equal place with men in all forms of Christian work."²⁸

CONCLUSION

Women everywhere, regardless of racial, national or denominational differences seem to be moving in the same direction and the problem shared by West and East alike is one of wise adjustment to the new freedom. Women are the keepers of the traditions of the race. They are more difficult to win than men, but once won they cling more tenaciously to a new faith than men do. It is urgent that women everywhere be won to Jesus Christ who set them free by his emphasis on the sanctity of personality and the equality of all God's children, and by his special acceptance of the ministry and gifts of women.

Many new avenues of service, Christian in every principle, are opening up to women, without the inequalities they find in the councils of the church. Some women are seeking these other avenues of service. It is often stated both from pulpit and press that women, who once made up two-thirds of the congregations at morning worship and four-fifths at the prayer-meeting hour are not now showing these excess percentages. The conclusion is that women are apostatizing and clubs of various kinds are blamed for the change. No account is taken of the fact that special campaigns are made, special attractions are offered, and special work created to secure and hold the interest

²⁸*Op. cit.*, p. 48.

of men, but not so with women. With the insistent calls for the relief of human need and social betterment which come increasingly from welfare agencies she is sometimes counted an indifferent member of her church if she does not yield her service to its program, a program in which she has had no creative share, and on which her counsels have not been sought. The church is yielding the lead to other organizations in making use of the woman power of the age. It is a matter for concern that young women who have attended schools sponsored by the church, often feel no vital interest in the affairs of the church when they take their places in the local community. Always the greater freedom of women is blamed for this condition, sometimes the school is blamed, but rarely is it even suggested that the policies of the church might need readjustment.

A question which challenges the church was raised in a report which came from Korea: The question was whether the machinery of the church has been changed enough to meet the new demands or whether we are trying to turn out new models on old machines.²⁹ It is a timely question for the church, both at home and abroad.

Leaders of women have for many years been moving forward to serve a cause rather than a sex, and today tremendous power is being released through a small group of forward thinking women in every land. It is a power that will go to the institution that is ready to make the largest use of it.

With all her new freedom women will continue to marry, to bear children, to keep homes and love them all, but for the good of all she will not be subservient to any of them. She will center her loyalties in the church if opportunities for service commensurate with her development are offered. She will be true to Jesus Christ, her liberator in some other field if the old restrictive policies continue to prevail. This prediction is written of the women of today who came to womanhood in the jar and clash and din of this post war period. It is for these women in all lands that the church must labor and pray and act.

²⁹*Op. cit.*, p. 57.

At the Jerusalem Conference there was a quickening and strengthening of the conviction that "the fullest possible recognition in thought and in policy of the central place of women in the whole Christian enterprise is in no sense simply in the interest of womanhood, but of the whole race; for all progress, all acceptance of new truth, all moral habit and spiritual vision for every new generation are bound up inevitably with the women of each nation."³⁰

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³⁰Mathews, Basil. *Roads to the City of God*, p. 43.

CHAPTER II

A SEPARATE ORGANIZATION OF WOMEN IN THE CHURCH

INTRODUCTION

With the ushering in of a period known universally as "the Woman's Century" (the last half of the 19th and the first half of the 20th centuries), a period in which the rise and the tremendous success of large numbers of organizations of women banded together for the various purposes of self culture, public welfare, child study, business interests, professional advancement, political knowledge, patriotism, trades union, international friendship, and many others, came also the movement known as the missionary society which has found full flower in the churches. That church women have developed to high potency the woman-society idea, and that this development has been of inestimable value to the women themselves, to men as well, to children pre-eminently, and to the whole social community, no thinking person can deny.

The 1916 government census of churches shows 19,900,204 women members of all denominations in the United States, constituting almost three-fifths of the entire membership. Only a fraction of this number is enrolled in the societies especially for women within the churches. All, or nearly all, are contributors to the general treasuries of their denominations, and in addition large numbers are gathered into missionary organizations whose funds come entirely from their own contributions. The annual income from these societies totals about \$18,000,000, which sum takes no account of the organizations (Jewish, Roman Catholic, Protestant Episcopal) which turn over all the sums they raise to their general boards and carry on no work independently. Each of three of the woman's boards collects and disburses over two million dollars annually; six handle over a million; eleven raise well over a half million each. The oldest of these organizations had its beginning in 1859.¹

¹Clarke, I. C. *Women of Today*, p. 159.

While almost every protestant denomination functioning in the United States has among its organizations one featuring the missionary activities of the women, these vary widely in form of organization and in scope of work and influence. They vary considerably in their relation to the church and in their connection with the General Board of Missions in that church. To list the differences would be to list most of the existing denominations. A few (notably the Woman's Board of Foreign Missions of the Methodist Episcopal Church) are independent; planning, supporting, administering their missionary projects with only courtesy references to other boards in the church. Others (such as the one in the church of the Disciples of Christ) work through union boards made up of equal numbers of men and women, having joint treasuries and equal authority in promotion and administration of funds, but with separate promotional groups of women in local churches. A third type (illustrated by that in the Methodist Episcopal Church, South) has a merged board with fixed proportions of men and women who administer the work, while the woman's department has its separate treasury and its auxiliary organizations to promote plans for cultivation. In general, all organizations may be grouped under these three types, though there are scores of lesser differences.

Missions in foreign countries are the sole work of a part of the societies; missions in the United States (with varying interpretations as to inclusion or exclusion of island possessions) engage the full attention of others; some are for work with the local community only; some unite any two or all three of these fields. Whatever their scope or plan of work, universal testimony ascribes to them a considerable and vital part in the task of evangelizing the world. Their efficiency and loyalty are unquestioned.

The question arises from time to time as to whether there is a continuing place for the separate organization of women in the church. What is its future if it has one? Is its day over? This report embodies the opinion of twenty-five women leaders

and workers in conference societies throughout the Methodist Episcopal Church, South, who have studied during many years of close contact and personal responsibility the advantages and disadvantages of the separate society. Their judgment was given in the form of replies to a questionnaire, and these replies are now condensed into as brief form as is consistent with the collection of opinion.

ADVANTAGES

The first question asked was a double one: "What definite advantages have been realized because the woman's missionary society has been solely for women? What disadvantages?" The replies stressed the advantages to the women themselves and through their advancement as church workers to the church as a whole. The effect of co-operation with other groups of similar aim was also analyzed.

Fifty years ago the time was ripe for an independent organization. The movement met a crying need and it has been blessed in its ministry. The obscure woman has been developed. There has been training for service and for leadership in an unhampered atmosphere where all people were equally inexperienced. Initiative has been cultivated. Self confidence, creative ability, purposive activity, tested leadership, power of accomplishment, sacrificial giving, mental independence, financial expertness, courage of conviction, administrative success, spiritual insight, appreciation of woman power, and a spirit of sisterhood which reaches around the world; these are some of the elements which have come to maturity.

It was a revelation when women learned that the household functions which had been distinctively theirs might be made to serve the church in Christian work, that gardening, sewing, quilting, knitting, cooking, and other domestic skills might be used to produce funds for missionary purposes. Periodicals which devoted space to "Woman's Interests" a half century ago featured such occupations. The St. Louis *Christian Advocate* for November 19, 1873, contained an article about a woman who

made \$260 raising chickens and *started her own bank account*. "Chicken raising is a business in which females can engage with success," says the writer. "The exercise is light and pleasant. Gathering eggs and setting the hens, watching the hatching, has a charm which, in connection with profit, is calculated to please every lover of nature's great working." Women were quick to see the possibilities of such work as contributing to church welfare. Emphasis on the gift of service, on time and talent, rather than on the gift of money meant much to those who had little wealth.

Woman's interests have been distinctive enough to justify separate meetings and a characteristic line of activity, and the experience was especially valuable to the pioneer women who thus tested their latent powers. American women have usually had some leisure time and the free afternoon has been a contributing element of no small importance. Men were at business; children at school; women were free for the missionary meeting. The social feature has not been unimportant. To the rural communities and in earlier days it was vital. It has encouraged and sustained a feeling of Christian friendliness.

Even a brief comparison of the records of the early years with those of the present time reveals some of the proofs of growth which are due to the fact that women have had full control of their organization for at least part of the time. They have been able to develop leadership ability which would not have been possible working with men. Women who like to have freedom of action in their plans have said of joint societies, "the more we merge, the more we submerge." One of the most experienced missionary women of the nation says that when men and women work together the women do little more than vote "aye." Through the responsibility of auxiliary, conference, and board officership administrative and executive ability has been encouraged and strengthened. Financial skill has been tested and proved. Membership drives, organization drives, and financial campaigns have been carried to successful completion. These accomplishments would not have been pos-

sible to inexperienced or subordinate persons. The example, often unconscious, of devoted women leaders has proved an incentive to many other women to accomplish really great tasks, and every new success has meant courage to undertake yet larger plans.

But the missionary meeting has been more than a chance for self expression, more than a place for social intercourse, more than a spiritual uplift; it has meant somewhat of an education in geography, in history, in sociology, in race relations, in literature, in parliamentary usage, in teamwork, in international affairs, in Christian living. It has meant women with broader vision, and, therefore, it has meant better homes, better trained children. The society has been a field university into which women entered by choice, from which they have not expected a diploma, in which they may continue to be students as long as they choose, the result of which has been the enlargement of all life.

The advantages thus listed may perhaps be termed by-products of the separate organization. What it has meant to the church is hardly to be measured in words. Even in their zeal for the neglected woman and the needy child women have never forgotten the home church. Through organized effort they have often paid for it; they have furnished it, have kept it fit for use, have beautified it. Through the Woman's Parsonage and Home Mission Society they added to its numbers and made its preachers comfortable.

Since questions relating to the welfare of women and children can best be solved by those who understand them best, it was natural that missionary work should begin with women and children. The task was suited to the new student-workers. It has been the dominant interest of the years. In mission fields at home and abroad they have built schools, educated thousands of children, maintained hospitals where suffering humanity learned a lesson in Christian love and care, established social centers, supplied evangelistic workers, reared orphans, published literature, trained Bible women, deaconesses and missionaries,

and extended a helping hand in countless ways. Into the church which they loved they have poured out lives in service through the society which has been their inspiration and pride. All they have asked has been the chance to serve in their own way, using the methods peculiar to their experience.

The fact that it has tended to retain the progressive woman in the church is far from being the least of the services rendered by the separate organization. Had there not been this outlet for her activity in the church, she would have gone into some other group, carrying with her the zeal, loyalty, and financial support which has thus been conserved.

A most practical and far-reaching result of the separate society has been the channel it afforded for co-operation with other like-minded groups. Beginning in isolated denominations between fifty and sixty years ago, there has been developed a growing feeling of unity as understanding co-operation has taken the place of divided efforts. The Federation of Woman's Boards of Foreign Missions of North America served to unify overseas efforts in bonds of sympathy; the Council of Women for Home Missions did the same for this country. It has been proved that some things are better done working together; some things can be done no other way.

Nor is the united work done with church organizations alone. Co-operation with educational, philanthropic, and governmental agencies outside the church, both at home and abroad, has grown with the years, and the spirit of the church women so firmly grounded in Christian conviction has reacted upon all ideals of service. This spirit has affected the specialization trends, with a persistent strength, such as international mindedness, interracial interests, world peace, moral equality of the sexes, care of dependents and delinquents.

A good example is the trend toward world peace. A solid foundation has been in process of formation through the years in which the church women have been studying the situations of other nations as revealed in mission study books and in the fugitive literature published month by month in enormous quan-

tities. By these means an interest has been aroused; it has been furthered by the contribution of personal gifts, and by contact with workers returned from foreign countries after a term of mission service, full of enthusiasm for the land of their sojourn and pleading for lives and money. World friendship is no new idea to auxiliary women, and when the peace movement was launched they were in full sympathy with it at once. The moral support and the practical knowledge which they were able to add to the efforts of sister organizations in the demand for the ratification of the Kellogg Peace Pact helped to bring that treaty to consummation. The slogan, "Build friendships, not warships, for national defense," is a natural advance in their thinking of the past sixty years.

Women are more fearless in their attempts at civic and political reform because they are freer from entangling political alliances or obligations, and because they are less hampered by business interests and economic interrelationships. Whiting Williams in an article, "The Ex-cradle Rocker and her Club," in November *Scribner's*, 1926, says, "Their organized ability to secure the help of the whole community in behalf of public welfare projects is a public utility everywhere to be reckoned with." A woman's organization is not so likely as a man's to become an end in itself; it is more often a means to some end.

DISADVANTAGES

In the thinking of those who replied to the questionnaire the advantages far outweighed the disadvantages of a separate organization. A few doubts are listed. One is that it may have tended toward an apparent differentiation between the Christian activities of men and women, leading to the false conclusion that there is a difference; that their respective gifts and graces constitute a barrier rather than a bond between them in the work of advancing God's kingdom. Perhaps by working apart the sexes have failed to understand each other's viewpoint, and there has been with each a lack of appreciation of the aims and purposes of the other group. In some instances

women have had deeper concern for the work that is theirs alone than for the united work. but these cases are admittedly few.

Some writers point out that the human race is built about a social unit of man-woman elements, the meaning of which is deep seated in all creation but is only vaguely perceived in our present industrial-political-educational-social-religious plan of living; and that our best development will come to pass when men and women think, plan, project, and pursue a new social order. In the meantime we are dealing with the present social order in which changes come slowly, but men as well as women are responsible for the accomplishment of the work of the church and a spirit of comradeship, not rivalry, should exist. The church as a whole is responsible for missions as a whole, they say. If a certain part is designated as woman's work, there is a possibility that only that portion will loom large to her. She will lose the inspiration of the greatness of the whole task; the whole task may not have the advantages of her much-needed sympathy and assistance.

OTHER QUESTIONS

In addition to a discussion of advantages and disadvantages, the questionnaire asked for opinion of the following subjects: What type of leadership has the woman's society developed for the church? Have men any objections to working on an equality with women in the church, and if so, is it because they believe the scriptures forbid women taking places of service and leadership in the church? Are separate organizations the final form for woman's service, or are they a temporary stake in woman's development? If they are the latter, have you any suggestions as to the form they should take? Do the place and work which the church offers to women give them opportunity for their fullest development and service? What special contribution have women to make to the work and life of the church at this time?

Replies to these questions indicated that the actual situation (advanced as it is over that of a half century ago) is still a

long way from the ideal. The type of leadership developed is seen to be a rather non-aggressive, spiritual leadership such as might be expected in a connectional church where the majority of the members are accustomed to having their thinking done for them. In that it differs from the type of leadership developed in secular organizations of women, but on the whole it is capable, sympathetic, tactful. Very few have been professionals in religious work and have shown aggressive leadership. The actual work which women do for the church is voluntary or indirect rather than professional. In every church are found women of mature years and ripe Christian character who bear the burden of moral responsibility in the church, shaping opinion, directing organizations of various types, looking after finances, visiting the sick, supervising general activities. In most cases they are untrained and unsalaried. They illustrate the age-old tradition of woman's place.

Many men do have objections to working on an equality with women, not because of any scriptural reasons but because of an inherent belief in male supremacy, which the immature thinking of women in mixed groups has done little to change. A different situation cannot be coerced; adjustments will be forthcoming as humanity develops. A new and common sense opinion is expressed by Mrs. R. L. Phillips in an article, "Real Rights of Women," in *Harpers Magazine* for October, 1926. As she sees it, an organization made up entirely of women gives the members just the right to be themselves. Under such circumstances they may express their individuality untrammelled by male preconceptions or misconceptions; may assume freely their natural character rather than one modeled upon the dictation of men. At bottom this right to be themselves is also the reason for the popularity of men's clubs among men.

So long as economic conditions remain as they are, it must be concluded, with man as breadwinner and woman as homemaker; so long as woman has time to devote to interests outside the home; and so long as woman continues to constitute three-fifths of the church membership; just so long will there

be a place for a separate woman's organization. It will cease to be of value in proportion as it ceases to afford scope for all of woman's powers, the executive as well as the cultural. The struggles of woman are not yet over. Until equal opportunity in industry, in public service, in the professions (especially the religious vocations: preaching, religious education, secretarial and administrative work), is secured, not only in America, but for womanhood of all nations, there is a continuing need for united effort for woman by woman, which can best be directed through permanent organizations.

The trend of the times does seem to be toward merging interests; to get away from the idea of separate organizations for men and women; to forget sex and make personality and ability the basis of selection in church positions (but still with a tendency toward preference for men); to recognize that the ideal situation is both sexes working side by side as human beings for the glory of God. This trend in the church parallels, a little reluctantly, the trend of equality in professions and in industry. The transition period is not easy. In the beginnings of union effort in both religious and secular situations women have encountered and have had to submit to such smallnesses as to make one ashamed of masculine officialdom. When men and women have attained equality, both theoretical and actual, in church, state and society, then the day of the separate organization for women anywhere will be over. It is too soon to suggest the form of a perfected organization; neither men nor women are ready for it.

CHAPTER III

WOMEN IN APPOINTIVE AND ELECTIVE POSITIONS IN THE METHODIST EPISCOPAL CHURCH, SOUTH

AND AN INTERPRETATION OF WOMAN'S PLACE IN THESE POSITIONS AND IN OTHER ACTIVITIES

In May, 1918, General Conference convening in Atlanta, Georgia, gave full lay membership to the women of the Methodist Episcopal Church, South. Thus the privilege of holding elective and appointive positions in the church, held hitherto only by men, was conferred upon women as a phase of full lay representation.

In the twelve years that women have had laity rights, it is interesting and illuminating to find from the church records the facts and figures as to how women have progressed in appointment and election to positions to which laity rights have given them entrance.

In 1928, the Commission on Woman's Place of Service in the church distributed a questionnaire to the 282 district secretaries of the Woman's Missionary Conferences in the United States, and to the Conferences and Missions in Foreign Fields. This questionnaire was intended to discover the figures showing woman's participation in elective and appointive positions in the church. The response was very large, giving a fair survey of the whole church, since 224 districts in 36 conferences sent replies, leaving only three conferences and 58 districts not reporting in the United States.

SURVEY OF FACTS IN THE UNITED STATES

In the Methodist Episcopal Church, South, in the United States, in 1928, the following figures were reported through the questionnaire:

Number of stewards in 224 districts	84,394
Number of women who are stewards	7,962

Number of official boards	6,611
Number of boards having women members	4,039
Number of women who are presidents of official boards.....	51
Number of women treasurers of official boards	444
Number of women elected to district conferences in 1928	4,468
Number of women delegates attending district conferences.....	3,166
Number of women elected to annual conferences in 1928	477
Number of women delegates attending annual conferences	398
Number of women serving on annual conference boards.....	409

Women are serving on the following Annual Conference Boards: Epworth League, Literature, Education, Sunday School, Hospital, Finance, American Bible Society, Temperance and Social Service and Board of Missions.

Number of women officers of conference boards	54
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Women are officers of the following Conference Boards: Sunday School, Epworth League, Temperance and Social Service, American Bible Society, Missions, Education, and Hospital.

Number of women serving on conference commissions	13
Number of women serving as Sunday school superintendents.....	882
Number of women serving as Epworth League presidents.....	1,829

Showing some of the figures in percentages will bring home to the mind the significance of the proportion of women and men serving the church in the elective and appointive positions:

9 per cent of the stewards of the church are women.

61 per cent of the local church official boards have women serving as stewards.

70 per cent of the women elected to the 1928 district conferences, attended.

83 per cent of the women elected to the annual conferences, attended.

.007½ per cent of the presidents of official boards are women.

.06⅔ per cent of the treasurers of official boards are women.

From the General Conference Minutes we find that of the ten General Conference Boards of the Church, four boards have women serving, viz.: Sunday School Board 2, Board of Missions 14, one being ex-officio, Epworth League Board 2, Board of Temperance and Social Service 2, one being ex-officio.

Of the five General Conference Commissions, one, the Christian Education Commission, has two women serving and one other ex-officio.

At the first General Conference to which women were elected in 1922, there were eighteen women elected. In the General

Conference were seated as members twenty-three women, the five women beyond the eighteen elected were alternates seated in the place of men delegates. The last General Conference in 1926 was composed of four hundred and fifty-two members. Of these two hundred and one were lay delegates, eleven of whom were women.

For the coming General Conference, 1930, 468 delegates are elected, 238 clerical and 230 lay. Of the 230 lay delegates, 24 are women. Fifteen women were elected as alternates.

SURVEY OF FACTS IN CONFERENCES AND MISSIONS IN FOREIGN FIELDS

The same questionnaire on elective and appointive positions sent to Conferences and Missions in Foreign Fields, shows the following interesting and illuminating figures:

POLISH DANTZIG MISSION, WARSAW DISTRICT

Number of stewards in the church	14
Number of women serving as stewards	3
Number of official boards	2
Number of official boards having women members	2
Number of women elected to annual conferences.....	2
Number of women elected who attended	2

SIBERIA MISSION, RUSSIAN DEPARTMENT

Number of stewards in the church	12
Number of women serving as stewards	3
Number of official boards in the Mission	4
Number of boards having women members	2
Number of women treasurers of official boards	1
Number of women elected to annual conference	2
Number of women elected who attended	2
Number of presidents of Epworth Leagues who are girls.....	2
Number of women serving as Sunday school superintendents.....	4

BELGIAN MISSION, TWO DISTRICTS

Number of stewards in the Belgian Mission churches.....	46
Number of stewards who are women	12
Number of official boards	37
Number of official boards having women members	33
Number of women serving as presidents of boards	15
Number of women serving as treasurers of boards	6

Number of women elected to annual conference	12
Number of women elected who attended	5
Number of women serving as Epworth League presidents	5
Number of women serving as superintendents of Sunday schools.....	20

THE THREE BRAZIL CONFERENCES, TEN DISTRICTS

Number of stewards in the ten districts	559
Number of women serving as stewards	56
Number of official boards	58
Number of official boards with women members	38
Number of official boards with women presidents	2
Number of official boards with women treasurers	5
Number of women elected to the 1928 district conferences	59
Number of women elected who attended	41
Number of women elected to the 1928 annual conferences	33
Number of women elected who attended	12
Number of women serving on annual conference boards	18

The boards on which they are serving are: Education, Missions, Religious Literature, Sunday School Board, and Epworth League Board.

Number of girls serving as presidents of Epworth Leagues.....	10
Number of women serving as superintendents of Sunday Schools.....	22
Number of women elected officers of Conference Boards	2

The women elected are serving on these boards: Education and Orcamentos (Assessments).

KOREA CONFERENCE, SIX DISTRICTS

Number of stewards in six districts	455
Number of women serving as stewards	104
Number of official boards	162
Number of official boards having women serving	74
Number of women serving as presidents of official boards	16
Number of women serving as treasurers of official boards.....	24
Number of women elected to the 1928 district conferences	29
Number of women elected who attended	23
Number of women elected to the 1928 annual conference	9
Number of women elected who attended	9
Number of women serving on annual conference boards	5

They are serving on the Board of Temperance and Social Service, Sunday School Board, and Board of Finance.

Number of girls serving as Epworth League presidents	3
Number of women serving as Sunday school superintendents.....	11
Number of women serving on special conference commissions.....	3

They are serving on Commissions on Methodist Unification, and Nationalism.

INTERPRETATION OF FACTS FOUND IN QUESTIONNAIRE
ON APPOINTIVE AND ELECTIVE POSITIONS

Following the questionnaire on elective and appointive positions, an interpretive questionnaire was sent to the Conference Corresponding Secretaries in the United States, with the request that each Corresponding Secretary choose six women in her Conference, who collectively by their training and experience would represent the trend of thinking of the women of the Church. These women were asked to answer the questions intended to interpret the present relative place of women in the Methodist Episcopal Church, South. One hundred and thirty-nine replies were returned representing 36 Conferences.

The interpretation of the proportionate number of women serving in elective and appointive positions is given in a series of reasons why women do not serve as largely as men. The reasons given are as follows: The time in which women have had the right to serve is too short for education and custom to change (33). Conservatism and custom (39). Women are not willing to serve (14). Men do not recognize women as desirable or able (22). Men have the experience, therefore they should serve (20). The pastors do not favor women as officials (24). There is no cultivation of women (15). Women have their own work (15). Home duties and lack of means (14). The opinion is that innovations come slowly, and that the holding of appointive and elective positions in the Church, which is legal for women since laity rights were granted, is so new in practice that the thinking of men will have to change while, little by little, women prove their abilities. The answers indicate very clearly also that women need education as well as interest in the legal privileges accorded them.

INTERPRETATION OF PARTICIPATION IN OTHER
ACTIVITIES AND INTERESTS

The question, "What special contribution have women to make to the work and life of the Church today?" was answered as follows: Missionary Education and Missions (30). Any

and all services (13). Social Service (5). Training of youth (13). Sunday school activities (10). Spiritual life (25). Business methods (3). New enterprises (2). Home training (5). Leadership through the Woman's Missionary Society (6). Raising money (1). The history of woman's work in the last fifty years has given woman freedom in the purely missionary enterprise. A similar history in other departments of the Church must be made before equal freedom will accrue to women in other than the interests of the Woman's Missionary Society. The opinions note that an enlargement in women's activities is desirable. That only one reply was returned giving "money raising" as a special contribution for women to give to the life and work of the Church, is significant.

In answer to the question, "Why are women in your church who take little or no part in its work, not interested?" the reasons were given as follows: Indifference (34). Lack of information (30). Women want a special task (2). Home duties (4). Financial reasons (5). The pastor is the determiner (3). The unenlisted women in the Church who take no part in its work, constitute a field for cultivation. Indifference and lack of information are contingent one upon the other. The opinions given above indicate the need of a more compelling appeal to the interest of the unenlisted by educational and social processes.

The outside interests that attract the attention of such women are lodges and clubs, society, and industry. The reasons given why the Church does not attract them are: Poor leadership; the Woman's Missionary Societies not aggressive; women of restricted domestic interests, and young matrons absorbed by home cares to the exclusion of outside interests.

In answer to the question, "Is the Church making special appeal to college, professional, and industrial women?" it was found that out of the 139 Churches, 37 make special appeal to college women, 19 to professional women, and 29 to industrial women. The opinion is that the Church makes appeal to all types of women.

"Does the Church offer a place and work to women to give them opportunity for their fullest development and service?" was answered thus: The Church does offer such opportunity (96), the Church does not offer such opportunity (14), qualified answers (16). Women who have worked in the Woman's Missionary Society tend to believe that the Church should include opportunity for any Christian service. One discriminating opinion that mirrors many others is quoted as follows: "Much depends upon preachers and ranking members in churches, both women and men, as to opportunities offered women of leadership and vision. Women of this type will find that the Church has these opportunities if they are willing to consecrate themselves to the work."

To the question, "Are women of leadership tending to find their field of service in "lay" organizations rather than in the Church?" the replies showed these figures: Women of leadership tend to serve outside the Church (92), Women of leadership do not serve outside (18). The reasons given why women serve outside the Church are: Prestige (12), Unhampered activity (17), The Church unprogressive (6). Women uninformed as to the scope of Church service (4). Outside service is more appreciated (11). Greater activity (10).

How do the chances for leadership, professional study and practice, freedom, and expression of service which the Church offers to women compare with those offered by other organizations? The Church compares favorably (86). The Church compares unfavorably (25).

Do women believe that social and civic religious activities belong in organizations outside the Church, rather than in the Church Society? Outside the Church (53). Inside the Church (41). Both (19).

The Social Service department of the Woman's Missionary Society has stressed co-operation and federation with local organizations for social service work. The fifty-three women answering that such organizations belong outside the Church usually mean that that is the method of the Woman's Missionary Society. As one answer well says, expressing the idea

of many, "Women are growing to see that these activities must have the inspiration of Jesus Christ, to be really worth while. When it is not advisable to have these activities in the Church walls, there should be active co-operation with social service institutions and organizations outside."

If women turn to social service work outside the Church, what are the reasons that have led them to do so? Reasons outside the Church: Prestige (20). Variety (10). No Church responsibility (10). Easier (4). Less moral and organization restraint (29). Women want a definite task (7). For co-operation (5). The Church does not function in all fields (20). The Church does not cultivate (6). Women uninformed concerning Church activity (7). Church is man-made (3).

Do Church women engaged in social work outside the Church still turn to the Church for spiritual inspiration and health? Yes (85). No, qualified (32).

GENERAL CONCLUSION

The study of the questionnaire concerning women in elective and appointive positions in the Church, together with the interpretive questionnaire gives the consensus of opinion of the women of the Church. It may be reduced to these findings.

1. The representation of women in elective and appointive positions in the Church is too small, when their number, contribution, and legal status are considered.

2. That both women and men need education and cultivation regarding the place of women in positions of trust and office throughout the Church.

3. That the Church should be inclusive in the opportunities it affords for Christian service.

As experience is acquired and custom is changed, larger and more comprehensive service will open to women who seek to serve their day and time in Christian activity.

CHAPTER IV

SALARIED POSITIONS OF WOMEN IN THE CHURCH

INTRODUCTION

A study of the place of women in the service of the Methodist Episcopal Church, South, would not be complete without an investigation of the salaried positions in the Church open to women. The Commission, therefore, set as one of its tasks a study of the extent to which the Church employed women on a salaried basis, and the types of service in which they are so employed.

Woman's work in the Church has ever been characterized by voluntariness. She has used in the service of the Church her leisure time and has worked without pay. No estimate can ever be made of the value of the voluntary service rendered the Church by women. The voluntary principle applies to service in the local churches, in the Conference and District societies, and on the general boards, especially the Board of Missions, and in the Woman's Missionary Council. In this entire range of woman's service in the Church, the voluntary principle has prevailed with rare exceptions. The question of salaried service is, therefore, one of deep interest. When the Church has money to spend for the employ of men and women for the service it needs, to what extent does it turn to women, and for what kind of tasks? To this question the Commission sought to find an answer.

SOURCES OF FACTS

In order to secure the necessary data regarding the salaried positions in the Church open to women, three methods were used: (1) Letters of inquiry were sent to the various general boards of the Church employing women; (2) a careful study was made of the annual report of the various organizations of the Church; (3) questionnaires were prepared and sent to each of the Corresponding Secretaries of the thirty-nine Conference

Missionary Societies, who had agreed to aid in the investigation. This questionnaire included the following questions:

- (1) The number of women employed by local churches and for what types of service?
- (2) The number of women employed by City, District and Conference Boards of Missions and for what types of service?
- (3) The number employed by Church orphanages and for what types of service?
- (4) The number employed by Church educational institutions and for what types of service?
- (5) The number employed by the Conference Sunday School Boards and for what types of service?
- (6) The number employed by Conference and District Epworth Leagues and for what types of service?
- (7) The number employed by other miscellaneous Church agencies and for what types of service?

Out of thirty-nine Conferences to which questionnaires were sent, replies came from thirty and the figures used in this report are based upon the returns from thirty. The nine Conferences that did not send returns were: Florida; Illinois; Los Angeles; Louisiana; North Alabama; North Carolina; Northwest Texas; West Texas; and the Northwest, some of these being very large and active conferences. It was not easy to gather these statistics. It was a voluntary service and great credit is due the women who so ably ascertained the facts.

The findings revealed by the three methods employed are as follows:

1. *Women Employed by Local Churches—Number and Types of Service.*

According to the returns from the questionnaires, the number of women employed by local churches is three hundred and thirty-nine (339). The questionnaire had failed to make clear whether paid organists and singers were to be included. The returns, therefore, on this point were of uncertain value and so were not included in the final estimate. The figure 339 does not include musicians.

The types of service for which these women are employed by local churches are of exceeding interest because of variety. It is an evidence of a new tendency or trend, when local churches employ "staffs of workers" to supplement the labors of the pastors. The types as reported included the following: Church secretaries; directors of religious education; assistant directors of religious education; deaconesses; church collectors; kindergartners; nurses; girl's workers; pastor's secretaries; social workers; and church hostesses.

This listing of the types of service used by local churches indicates a lack of standardization of terms, so essential if such tasks become professional and if women seek training for these duties. When arranged in the order of demand as indicated by the statistics, and using the terms employed by those who answered the questionnaires, the most important types of service in the local churches are those found in the work of church secretaries; pastor's assistants; deaconesses; church collectors; financial secretaries; church visitors; pastor's secretaries; assistant directors of religious education; directors of religious education; girl's workers; social workers; nurse, kindergartner and church hostess or matron.

There are a number of interesting facts revealed by the statistics: Considerably more than half of the women employed by local churches are employed to keep the machinery of the church going, and less than half in actual service for the people through the program of the Church. It is of interest also to note that, in this day when there is so much emphasis being placed upon the necessity for religious education, only three (3) women were reported as "directors of religious education" and only six (6) as "assistant directors of religious education," indicating a very conservative development in this important field, in which women have, we believe, such a large contribution to make. It is also of interest that in these days when the social mission of the Church is being stressed, only six (6) women were reported as "social workers" connected with the church. Of course, it is very likely

that a number of "deaconesses" were doing some forms of social work.

2. Women employed by City, District and Conference Boards of Missions—number and types of service.

According to the returns from the questionnaires there were thirty-eight (38) Conferences, District or City Boards of Missions or societies employing women in various types of service. The investigation revealed the fact that such boards or societies were largely women's groups of the regularly organized missionary work. According to the statistics, these boards employ one hundred and eleven (111) women, of whom eighty-seven (87) are workers appointed or allocated to these boards by the Board of Missions, Woman's Work, and twenty-four (24) were "employed workers" endorsed by the Council.

The types of service for which these women were employed were varied. The five largest groupings were head residents of settlements or co-operative homes (39); group workers for boys and girls (19); community or case workers (19); group workers for children including kindergarteners (13); rural workers (8). It is also worthy of note, showing the trend of the times toward the use by the church of the public nurse, that only one (1) nurse was reported and one (1) "religious worker" in connection with a church hospital. This latter fact is probably due to the comparative newness of the hospital as a phase of the churches' program.

3. Women employed by Church Orphanages—number and types of service.

According to the returns of the thirty Conferences reporting, there were within their boards sixteen (16) Conference orphanages. Six reported "joint orphanages" supported by two Conferences, namely, Kentucky and Louisville; North Arkansas and Little Rock; South Carolina and Upper South Carolina; making a total of nineteen (19) Conference orphanages in the thirty Conferences. While not bearing upon this report it is of interest that the Baltimore Conference reported a "home for the aged," supported by the Church.

The statistics showed that the number of women employed in the work of these orphanages totalled two-hundred and seven (207). The positions for which these women were listed were: superintendents, assistant superintendents, trained nurses, supervisors, matrons, assistant matrons, house-keepers, secretaries, field secretaries, investigator, and social worker. The statistics showed that a large majority served in the capacity of "house-mother" or "matron" or "supervisor," evidently an unskilled occupation where life's experience is the great asset. Next, in order of numerical importance, were "teachers," including teachers of academic subjects as well as of industrial branches. Third in importance are "secretaries." It was impossible to know whether the word "secretary," as used in the returns, included work outside or within the institution. In only one case was the term "field secretary" used. The term "social worker" was also used only once, and "investigator" once. These categories of "field secretary," "social worker" and "investigator," would indicate some forms of trained social work. It is of significance that so few such workers were reported in connection with the nineteen institutions of the Church charged with the welfare of children. In these days when child-care has become a highly developed phase of social science, the church should not lag behind state institutions in providing scientific care. It is also worthy of note that only three (3) women were reported as superintendents of orphanages. Evidently the work within the institutions themselves, outside of superintendency, is largely the work of women and largely "unskilled" with exception of "teachers." If trained "social workers" are used in connection with the churches' orphanages, these positions are not held by women. The orphanage, as now conducted by the church, is not a field for women trained as "social workers."

4. Women employed by Conference Sunday School Boards—number and types of service.

The returns from the questionnaires revealed forty-four (44) women employed by twenty Conference Sunday School Boards.

Ten Conference Boards reported did not employ any women. The largest number of women employed for any one board was three (3) and there was but one case of this. Nine (9) conferences employed two women workers each, and the rest employed but one each.

The types of service for which women were employed were listed as follows: conference elementary superintendents, office secretaries, approved teachers (part-time pay), stenographers, and organizers. By far the largest number were reported as "elementary superintendents," and the second largest number as "office assistants." There were a few cases where the two were combined. The work of "conference elementary superintendent" is evidently thoroughly standardized, and skilled women largely serve the church in this type of service. It is the field in which the Conference Sunday School Boards are largely dependent upon women.

5. *Women employed by Church Educational Institutions—number and types of service.*

The number of church schools or colleges, reported by the thirty conferences as being within their bounds, was fifty-two (52). The number of women employed by these various institutions was seven hundred and fifty-one (751).

The positions for which these women were employed is also of interest. The list as reported included the following: faculty members, matrons, secretaries, field representatives, chaperons, nurses, librarians, registrars, house mothers, health directors, dieticians, deans, bookkeepers, post-mistresses, stenographers, supervisors, and directors of religious activities. Again one is impressed with the fact that women are deeply engaged in educational institutions in "making the wheels go round." In order of numerical importance the list stands as follows: faculty members, secretaries, matrons, dieticians, deans, librarians, and nurses. One is impressed that with the exception of "matrons," the service largely required of women in educational institutions is skilled and professional. Evidently in its educational institutions the church offers numerically the largest op-

portunity in the home-land to women for professional salaried service.

6. Women employed by Conference and District Epworth Leagues—number and types of service.

The returns regarding the employment of women in salaried positions in Epworth League Work, by Conferences and Districts, would indicate that very few are thus employed. One conference reported a salaried woman as "field worker" and another as employed "in general office and stenographic work." These were the only returns regarding salaried women in the employ of Epworth Leagues that came through the questionnaire. The number of women employed by the General Epworth League Board will be listed elsewhere.

7. Women employed by other Conference and District Agencies—number and types of service.

An opportunity was given in the questionnaire sent to the thirty-nine conferences to list women employed by other district and conference agencies than those mentioned above. The returns were of interest. Far fewer women are so employed than one would suppose. The types of service listed and the agencies are as follows: one salaried Conference Treasurer employed by a Conference Woman's Missionary Society; two student secretaries in State Colleges employed by the Board of Education and Conference Epworth League acting jointly; stenographers employed in the offices of the various Church Advocates; one independent woman evangelist employed generally in the Church; one independent evangelistic singer employed largely within the conference. The Good-will Industries were also reported as employing women as supervisors.

8. Women employed by the Board of Missions in service on foreign fields—number and types of service.

One of the largest fields of salaried service in the church for women is known to be missionary service on foreign fields. A careful study was made, therefore, of the annual reports of the Board of Missions and of the Woman's Missionary Council for 1929 to determine the extent of such employment. The

reports reveal that the woman's work of the Board of Missions employs in foreign service as missionaries or contract workers one hundred and ninety-seven (197) single women. Of this number, forty-six (46) are in China; twenty-nine (29) in Korea; twenty-three (23) in Japan; three (3) in Europe; thirty-three (33) in Brazil; thirty-nine (39) in Mexico; fourteen (14) in Cuba; and ten (10) in Congo Belge. The General Work of the Board of Missions employs ten (10) as contract workers as missionaries. The total number employed by the two sections of the Board of Missions in foreign service is two hundred and seven (207). Of this number, one hundred and thirty (130) are employed in educational work; forty-eight (48) in social-evangelistic work; twenty-five (25) in medical work; three (3) in literary work, and one (1) in a business capacity.

These figures reveal a number of interesting facts. There are almost three times as many women employed in educational work on the foreign fields as in social-evangelistic work and five times as many in educational work as in medical, including in the latter nurses and doctors. Evidently women are making in education by far their largest contributions on foreign fields.

There is another fact of significance. The service rendered by women on foreign fields represents a high degree of technical skill and professional ability. Educational missionaries are required to have as a minimum a Bachelor's degree and Master's degrees are preferred. Social-evangelistic workers are required to have at least a Bachelor's degree. Medical workers, if doctors, have both Bachelor's degrees and M.D.; if nurses, they have as a minimum two years of college and their nurse-training diploma. In most cases some successful experience is a prerequisite of service, and all such workers are required to have one or more years of specialized nurse training preparatory to such service. Foreign missionary service represents, therefore, a type of service for which the church demands a very high standard of professional skill. It compares with the educational work of women at home, with the exception that pos-

sibly greater stress is placed upon adequate preparation and specialization.

It is well here to call attention to the fact that the Woman's Section of the Foreign Department of the Board of Missions is the largest single employer of unmarried women in the Church. This is as would be expected, since from the very beginning of organized woman's foreign missionary work in the churches in 1861, single women have been sent out by them. In fact, the reason that the first separate woman's boards were organized both in England and in America was because the then existing mission boards refused to send single women to foreign fields on grounds of impropriety. The sentiment for women's boards was aroused by Dr. David Abell, who returned in 1860 from India and China, and urged upon women both in London and New York City, the responsibility of seeing that single women were sent out. The Board then existing would not send them out and so the women both in England and America organized separate women's boards for that purpose.¹ Few understand this very significant fact of history. It was a deep conviction that certain missionary policy was essential and not "woman's rights" that led to separate woman's boards.

9. *Women employed by the Board of Missions in service in the home field—number and types of service.*

Missionary service for women on the home field differs from that on foreign fields in that those serving on foreign fields are all directly under the employ of the Board of Missions, while in the home field, conference, district and city boards share with the Board of Missions as employing agencies, although the appointments of all such workers rests with the Board of Missions. A full statement regarding the findings with reference to those allocated to conference, district and city boards has already been given.

There are, however, in addition to these workers allocated to other agencies of the church, a large number of missionaries who are employed and supervised directly by the Board itself, with the exception of possibly local advisory boards in a few cases.

¹Montgomery, Helen Barrett. *Western Women in Eastern Lands.*

Within this classification come all the workers appointed by the Board of Missions Woman's Work, to the faculties of Home Mission schools. There are in the woman's work six large educational institutions, three of which have women appointed as superintendents, a very high-grade educational and administrative position. To these various schools, twenty-one (21) women are allocated by the Board of Missions as members of faculties, serving in addition to the faculty members employed directly by the superintendents of the schools. Such women are required to have the same high educational qualifications as other educational workers.

There are also certain very needy places in the home field where the local forces are not financially strong enough to employ the necessary workers, and in such cases the Board of Missions itself must employ and supervise them. Such places are certain Bethlehem Houses for Negroes, settlement houses among Cubans in Florida and Key West, work for Negro girls at Paine College, French mission work in Louisiana, and work in the coal fields of Virginia and West Virginia. In these and other similar centers, there are employed by the Board Woman's Work, sixteen (16) or more social-evangelistic and educational workers.

There is still another class of Home Mission work that falls immediately under the Board itself and that is that highly skilled work done by women appointed to serve as Bible teachers and directors of students' religious activities in state colleges and universities. There are ten (10) such strategic educational centers to which women workers are appointed. The qualifications of such workers are high for the work has to be such as to receive full credit in the colleges themselves. Women with Bachelor's and Master's degrees are essential.

There are one hundred and eighty-one (181) women employed in all by the Board of Missions, Woman's Work, in the Home Mission fields.

10. *Women employed by the Board of Missions in administrative work—number and types of service.*

The Board of Missions makes large use of women in its administrative work. In the administration of the woman's work on the foreign fields, the Board employs a woman secretary, who is required to have, not only a broad scholastic foundation for her task, but also experience in missionary affairs. Her responsibility involves supervision of workers in ten great countries, and includes visitation of the fields. It is undoubtedly one of the highest forms of professional service that the Church offers to women. In the administration, likewise, of the Home Mission work of the Board of Missions, Woman's Work, a woman administrative secretary is employed. As in the case of the foreign work, a high standard of qualification in experience and training is required. This likewise is one of the highest forms of professional service open to women in the Church involving very grave responsibilities.

The Board of Missions employs also in addition to those having administration of the fields other women secretaries with large responsibilities, such as the Secretary of Education and Promotion; the Secretary of Literature; the Candidate Secretary; the Secretary of Young People's Work, and the Secretary of Children's Work. There is also a Woman Treasurer of Women's funds. All of these eight offices represent highly specialized lines of activity making heavy demands upon scholarship, training and experience.

In addition to this large secretarial force of women, the Board of Missions employs some twenty-five (25) women who serve as assistants in the various offices of both men and women. Some are really assistant secretaries; some are stenographers; some hold positions requiring high grade business training and literary ability, and some carry on many forms of creative work.

11. *Women employed by the General Sunday School Board—number and types of service.*

The General Sunday School Board of the Methodist Episcopal Church, South, makes large use of the ability of women. The information herein given regarding the actual extent that women are employed was carefully gathered by one of the assistant editors. The General Board employs forty-seven

(47) women in its various departments. If, however, the work of the women employed by the Book Committee who prepare the Sunday school literature is included, nine (9) more should be added, making a total of fifty-six (56) so employed.

The work of the forty-seven women employed directly by the Sunday School Board may be classified as follows: in administrative work, nine (9); in secretarial work, eleven (11); as stenographers, seventeen (17); and in clerical work, ten (10). The work of the nine women employed as administrators make a very heavy demand upon educational ability, they are really specialists in religious education. One of the nine administrators is superintendent of the Elementary Department, having supervision of children's work in the Sunday schools of the Church from birth to twelve years; three are engaged as assistants to the elementary superintendent, having charge of vacation and week-day schools; one woman is assistant to the superintendent of adolescent work, giving special attention to girls' work in the Sunday school, including both the preparation of literature and supervision of girls' camp activities. One of the administrators is assistant director of parent education and co-operation; and two are assistants to the director of training work, one having charge of the training work in small schools and the other of training work by correspondence and supervised study; the last of the nine administrators is Assistant Director of Missionary Education.

While the Sunday school editors are not paid by the General Sunday School Board, but by the Publishing House, and are elected by the Book Committee, yet, as we have said, their work should be included in a study of the Sunday school work. Of the nine women serving in this department, five are assistant Sunday school editors; one assists with general periodicals; two are connected with the elementary periodicals and lesson material; and one assists with adolescent story papers. In the editorial work, as in the administrative work, there is a demand for women of specialized training.

NOTE—This study is lacking in figures covering the General Board of the Epworth League and the hospitals of the church.

SUMMARY OF FINDINGS

This study of the salaried positions open to women in the church has revealed, as has been indicated in each study, some very interesting findings, a summary of which forms the conclusion of this report:

1. The total number of women in the employ of the church in salaried positions, as revealed by this study, is one thousand eight hundred and thirty-five (1,835).

2. In local churches more than one-half the women employed are employed to keep the machinery of the church going and less than one-half in actual service for the people through the program of the Church.

3. Women have but begun to enter the field of religious education in the local churches. Nine only were reported as either "directors" or "assistant directors" in religious education in local churches.

4. The superintendency of the orphanages of the Church is largely the work of men. The actual work done within the orphanage is the work of women and largely unskilled. The orphanages of the Church employ very few women with scientific training as "social workers." If such workers are used by the Church in its care of children, women do not serve in that capacity.

5. The work of conference elementary superintendent in Sunday school work is standardized, and this service is largely contributed to the church by women who are specialists in this field of religious education.

6. The educational institutions of the Church afford numerically the largest opportunity that the Church offers in the homeland to women for professional salaried service.

7. Very few women are employed by conference or district Epworth League organizations. It is not a field for the employ of women as now constituted.

8. The Woman's Section, Foreign Department of the Board of Missions is the largest single employer of single women in the Church, employing one hundred and ninety-seven (197).

The Woman's Section, Home Department, is the second largest, employing one hundred and eighty-one (181).

9. Women are making by far their largest contributions on foreign fields in education. There are about three times as many in education as are employed in social evangelistic work, and five times as many in education as in medical work.

10. Foreign Missionary service is a type of service for which the Church demands a very high degree of educational and spiritual fitness.

11. Women are making by far their largest contribution on the home fields in social-evangelistic work. For both social-evangelistic and educational work on the home field women are required to have a high degree of professional skill.

12. The Board of Missions, Woman's Work, Home and Foreign Sections employ in home and foreign fields two hundred and seventy-eight (278) salaried women.

13. Women hold eight (8) very high grade salaried positions as secretaries of the Board of Missions, Woman's Work, positions requiring a high degree of educational and administrative ability.

CHAPTER V

WOMAN AND THE MINISTRY

It is apparent that a new day for woman has dawned, that everywhere she is trying to adjust herself to changing conditions, and to find the place where she can best serve her day and generation.

The different phases of the subject of woman's place in the world are being published in books and magazines, discussed from platform, and reported through the press. It is illuminating and helpful to know the attitude and opinions of thinking men and women about a matter so vital to human welfare and development. Therefore the distinct purpose of this chapter is to record some of the opinions that are being expressed concerning the much discussed phase of the subject, woman's place in the ministry, also to register the findings of a questionnaire which was sent to certain groups of men and women within the body of the Methodist Episcopal Church, South, and to a few students of the subject in other communions.

Reverend B. H. Streeter and Miss Edith Picton-Turberville have written so thoroughly upon this subject that the matter which immediately follows consists of quotations from their book

WOMAN AND THE CHURCH

"'Be ye transformed by the renewing of your mind,' says St. Paul. Changing conditions challenge us to re-evaluate our customs and conditions in the light of the age in which we live. It is a growing conviction that the question of the place and function of women in the active work of the church must be reconsidered. Women by entering the other professions have greatly enriched them and it is urged by many that the church will ever be one-sided and the concrete realization of the Christian ideal will be incomplete unless women are given a place to work with men equally as comrades.

"Already there are signs that women who spend a life of service in trying to realize great ideals are drifting from the church which practically refuses them any share in its recognized ministry. If this tendency becomes general practice, the loss to the world and the church will be incalculable. . . .

"The most important contribution of Christianity to humanity is that every human personality, whether Jew or Gentile, bond or free, male or female, has an infinite value to God and, therefore a right to respect and consideration from man.

. . . No society, therefore, can in any way correspond to the Christian ideal or can expect to be a prolific nursery of the Christian virtues in which the rights of personality in any of its members are not carefully ascertained and respected. . . . The practical consequence of the failure to apply these principles are obvious. The highest civilization the world has even produced is in danger of committing suicide, both through social and economic disturbance within the nation and through the wars between them. The one hope for the future of civilization lies in a clearer vision of this principle and in an unflinching application of it. In other words, Christianity translated into practice to an extent never before attained, is the one thing that can save society. . . . No one is going to listen to a church if it is teaching a principle, the right application of which has not been worked out in the relation of its own members, within its own body. That is why the attitude of the church toward the woman movement is of such vital importance just now. . . .

"If it is the case, I do not say it is the case, but if it is the case of the church which involves the slight to the personalities or any indifference to the rights of women, who constitute one-half of its members; can that church hope to offer to a world, distraught through its neglect of this very principle, a message which will carry any weight at all? Many of these regard the prohibition of women, as such, from taking any part in the delivery of the Christian message in a consecrated building, as a slight and insult to the sex, and as a denial to woman because she is a woman, of the full right of human personality. . . .

"It is not sufficient to quote rules and precedents. Those rules were made in reference to conditions which have passed away. . . . It is a testing question, for where great moral issues are at stake the church must lead the way or abdicate. . . . It may be that in some ways and to some extent traditional ideas may require modification. The future of humanity depends upon the right solution of these questions. Whether the church will be able to influence the issue depends on whether it can retain the respect, the confidence and the affection of its women members in the coming generation.

"Women tend to be both more conservative and more revolutionary than men. In matters of social customs and ideals of life they are slower to change, but when they do move, the change is far more rapid and complete. . . . The older generation of women were usually content to follow the lead of men. The significant fact of the present day in politics and thought is that women have found women leaders. If these are to lead them within the church; if they are to lead any back to the church, it will be a church where they feel that proper recognition of women is not despised.

"Can it be true as John Gibson says, 'That the struggle for recognition of full liberty for women will be the bitterest and most relentless when women seek a wider service in the church. We are driven, slowly, to recognize that the last stronghold of injustice to contend against will be the church.'

"Mrs. Rendall Harris, a Quaker, and, therefore, accustomed to the ministry of women, says, 'There is one sphere and that the highest, from which, in almost all communities, woman is rigidly excluded. She may not preach the

Gospel within the church. She may have every qualification for doing so, apart from the fact that she is a woman. She may be able as Francis Willard to sway large audiences, she may know the Bible with critical accuracy, as do many well learned women. She may be full of faith and love and swayed by the Spirit, as was John the Beloved, yet the Gospel she may not preach.'

"It is impossible sometimes not to find oneself in the somewhat wearying position of the small child perpetually asking the question why? Why, if a woman is capable and able and above all else, spiritually fitted for such service, may she not find a recognized and complete outlet within the ministry of the Church? Can the reply be simply because she is a woman? Is that the answer worthy of one professing the Christian faith?

"Is it not time to put away prejudice and tradition and all that is not life and cry out that woman, not because she craves a wider sphere, but for the sake of what the church is losing of her genius, power, and inspiration by her exclusion. . . .

"The church needs her for the completeness of its message to a hungry world, and she must take her stand with men within the ministry of the church of Christ."¹

Canon Streeter further says that the question of women taking their part in the work of the Christian ministry should come to be regarded merely as an aspect of the "Woman's Rights" question, important as it is in this regard, would be most disastrous. In the church of Christ, the shepherds are there to feed the sheep, not to enjoy some coveted distinction, and the preachers exist to preach the gospel, not to secure their personal rights. But the question must be seriously raised whether the fullness and many-sidedness of the Christian message is ever likely to be presented to the world by a church in which women are excluded from the pastoral and preaching activity.

"No teacher or pastor can exhaustively convey the Christian message. He brings home to his hearers only those elements in the character, teaching, or work of Christ which he himself has gripped. So long as pastors and preachers all belong to one sex, and so long as the average man and woman have unequal, though complementary susceptibilities to different aspects of the perfect life, the probability is that certain elements in the Christian ideal will be incompletely realized and inadequately presented in the teaching and preaching in the church. . . . The whole meaning of the message will not be grasped until women as well as men are allowed not only to gaze and ponder but also freely give others what they themselves have found."²

¹Streeter, B. H., Picton-Turbeville, Edith. *Women and the Church*, pp. 3-8, 9-18, 20-28, 37, 48, 81.

²Streeter, B. H. Picton-Turberville, Edith. *Women and the church*, p. 88.

STATUS IN VARIOUS DENOMINATIONS

In a recent book by Canon Raven, *Women and the Ministry*, Miss Elizabeth Wilson gives a review of the question in America. She tells of a former editor of one of the denominational weeklies commenting on the great revival of 1857 and 1858 who notes the significance of the leadership given by women and declares that the help of "the pious females" should not be spurned.

Seventy years later, a British writer, also a clergyman in a great English-speaking church, who noted the response of Christian women to the call of the Spirit of God, makes another plea for the liberty of women to answer the divine call.

A concerted effort to find the relative place of women in the church, resulted in the survey undertaken in 1925 by a joint committee of about sixty people representing the Federal Council of the Churches of Christ in America, the Council of Women for Home Missions, and the Federation of Woman's Boards of Foreign Missions of North America.

Two thousand schedules were returned from more than one hundred denominations. The report was made up from the replies from twenty-two denominations representing more than twenty-five million of the forty-six million listed communicants of religious bodies, as published in 1927.

The following facts were gleaned from the reports:

Seven of these twenty denominations recognize women and men equally as laymen and clergy:

Northern Baptist Convention.

Christian Church General Convention.

Congregational.

Disciples of Christ.

Society of Friends. Orthodox, Five Year Meeting.

African Methodist Episcopal Zion Church.

United Brethren in Christ.

In nine, laity rights are more or less open, but women are either not ordained at all or not on equal terms with men.

Southern Baptist Convention.

National Baptist Convention, Colored.

Evangelical Church.

Evangelical Synod of North America.

United Lutheran Church.

Methodist Episcopal Church.

Methodist Episcopal Church, South.

African Methodist Episcopal Church.

Colored Methodist Episcopal Church.

In the remaining six denominations under review, women are not eligible to membership in vestries or sessions or consistories, and are not ordained:

Protestant Episcopal Church.

Presbyterian Church in the U. S. A.

Presbyterian Church in the U. S. (Southern).

United Presbyterian.

Reformed Church in America, Dutch Reformed.

Reformed Church in U. S., German Reformed.

Women licensed, but not ordained, may serve as supply pastors in many denominations. They are invited by regular pastors to hold evangelistic services in the church, they occupy the pulpit at regular "sermon time" for the stated ministry of the Word, and they occasionally represent missionary interests and other causes to the whole congregation.

The Friends, the Salvation Army, and the Christian Science Church have from the beginning recognized no difference between women and men—women being eligible to the highest office of the church. In the denominations granting right of equality in the ministry, comparatively few women serve as pastors. There remain the old traditions and prejudices that have made it impossible for them to function in a large way, though many, who have been given opportunity, have achieved notable success.

Miss Elizabeth Wilson says:

"A ministry of women, parallel to that of men, under as definite a sense of vocation, equally recognized by the church, held in the same honor, trusted with adequate authority and united by the same bond of fellowship, is the subject of discussion in private conversations, standing committees, and national ecclesiastical gatherings in other countries as well as in America. . . .

Particularly is this true of the Wesleyan Church of England, The United Free Church of Scotland, the Church of England and the Evangelical Synod of Germany."

Bishop Weldon of the Anglican See of Durham in a recent study of movements in the Church of England, has this to say about the place of women in the ministry:

"I do not think Saint Paul's prohibition of women speaking in the church, applying as it did to a particular church in an Oriental society, can be held to bar the way for all time against them in the ministry of the church. In the end, it will prove impossible that women should be treated as equals in the state and inferiors in the church."

The *Christian Century* in commenting on the fact that a woman, a graduate of Glasgow University, for the first time in the history of Scotland had been called to the pastorate of a Congregational Church, says:

"The only question which ought to be considered when a church contemplates calling a woman as its minister is, Can she do the work? The sex taboo has no more place in the ministry than in any other profession."

Since this report of this survey was printed, several denominations have taken definite action looking to a larger place of service for women.

In May, 1928, the 41st General Assembly of the Presbyterian Church of the U. S. A. enacted definite legislation regarding the placing of women on a parity with men.

It decided by a unanimous vote and without debate to submit to the presbyteries, three overtures dealing with the recognition of women. The first would make women eligible to ordination as ministers; the second, as elders; and the third, as lay evangelists. The matter was split in three questions to bring about a clear expression.

In the report to the Assembly, the committee said after study and research that they believed it was neither right, Christian nor just, to make any distinction in place of service in the church because of sex.

About the same time, the General Synod of the Reformed Church of North America granted women equal rights with men to hold office in the church. This is a preparatory move toward ordination of women as ministers.

MOVEMENT IN THE METHODIST EPISCOPAL CHURCH, SOUTH

The Commission appointed by the Woman's Missionary Council to study the place of women in the church, selected the subject, "Women and the Ministry," for investigation because of the widespread interest in this question in other countries and other denominations, and also to test the thinking of men and women in the Methodism which the Council represents.

To ascertain the thinking of the leaders of the Church, a questionnaire was sent to two hundred ninety-nine persons, men and women. Included in the group were members of the Woman's Missionary Council, members of the Board of Temperance and Social Service, editors of the Conference papers, Conference Lay Leaders, Secretaries of Boards, and selected individuals. Of the two hundred ninety-nine questionnaires sent, one hundred eighteen went to men, and one hundred eighty-one to women. Replies were received from one hundred nineteen people, thirty-six from men and eighty-three from women.

Some interesting facts shown by the replies are indicated below:

QUESTION 1: Should woman's place in the service of the church be limited because of sex?

One hundred and seven answered "No"; twelve answered "Yes."

Some said that the very fact of sex limited her.

QUESTION 2: Should women who feel called to preach be excluded from the work and office of the ministry?

One hundred and four answered "No"; fifteen answered "yes."

One man said if any woman were called to preach he hoped she would not hear. Another said he did not believe any were ever called.

Some make a distinction between preaching and the work of a "priest" in administering the sacraments, and felt that a woman should not be allowed to do the work of a "priest," though she might preach. A few fear that if women were

allowed ordination to the ministry it would remove them from their sacred duty of motherhood.

QUESTION 3: Do you believe the work of the Kingdom would be promoted if women were ordained on an equal basis with men?

Thirty answered "No"; seventy-one said "Yes."

One man said that the question was not a fair one, others said they did not understand it. A few were doubtful or uncertain. One said that men might feel less responsibility. "Yes," said another, "it would advance the Kingdom, in as far as it would promote the Christian principle of democracy."

QUESTION 4: Since ordained men serve the Church in other positions, such as Board and Conference Secretaries, Directors of Religious Education, evangelistic workers, do you think any advantage would accrue to women who serve in these capacities if they were ordained?

This question did not seem to be thought out in its full significance since those who replied did not catch the importance of the fact that ordination of women to the ministry would help to overcome the inequalities of representation on Boards of the Church.

Sixty-one answered "No"; forty-one said "Yes."

The other seventeen gave various answers, such as, "Ordination irrelevant," "No particular advantage," "All such positions should be held by laymen." One man said, "I do not see any advantage, it does not make men more efficient." Another replied, "If there is any advantage for men to be ordained, and most of those occupying such positions are ministers, there would be the same advantage for women."

QUESTION 5: Do you believe women would be acceptable as pastors in the church at home? On the Mission field?

Very few felt qualified to answer the second part of the question, since they were not sufficiently in touch with the churches outside of America.

To the first section there was great diversity of views and very few definite answers.

Forty-three answered "No"; seventeen said "Yes, in some places."

Many expressed the opinion that tradition and prejudice would interfere with her acceptability, that it would take time and precedent of successful work to make that vocation possible.

One man said, "It would do us egotistic men good to get used to women as pastors, for they make good in everything they have tried."

Another man replied, "Not now, men are still thinking women should serve without recognition."

QUESTION 6: In view of the conditions at home and abroad, is it a good time to stimulate thinking toward this vocation for women?

Thirty-three answered "No"; eighty-five said "Yes."

One said, "We are sailing on an even keel; do not rock the boat." Said another, "I cannot conceive of a good time for stimulating such thinking." Just opposite was the view of one who replied, "*Now*, is always a good time to stimulate right thinking."

QUESTION 7: In your opinion is it an opportune time to try to secure legislation granting women the right to ordination?

Fifty-one answered "No"; forty-three said "Yes."

Quite a large group were uncertain or doubtful. Some feel that action at this time is premature and might hinder, rather than help. Others think that to seek legislation is good educational cultivation.

SOME OPINIONS

Some argue that the church moves slowly and it is wiser to begin now, especially since many other denominations are studying the same question and passing laws in regard to it.

It is thought by some that it is best to start by requesting license to preach at this time, and consider ordination later. "Legal machinery should be set up now, but actual change should not be *promoted*, but allowed to take place gradually—nothing done to hinder"—so speaks one.

Quoting from another: "Much opposition will come from women—from those who do not think at all, or who look to men to lead their thinking; from those who think slowly and by indirect methods, and by those who are jealous of women leaders and misinterpret their motives."

CONCLUSION

The study of this question is not in the nature of a contention for rights of women, but it arises from a felt need to have the Church investigate the whole situation, since it is commanding the attention of many groups in every section of this country and in other nations.

In conclusion the convictions of some of the leading thinkers among men may be considered:

Canon Streeter says, "Antiquity was wise in its generation, but the wisdom of antiquity may well be the folly of today. The younger generation sees a world perishing for the lack of that which Christianity alone can give, and they see Christianity paralyzed and the moral power of the church bankrupt by disunity among different bodies of Christians and by the maintenance of hampering and obsolete sex limits within the Church; and they are not content to stand by silent while the dead hand of an irrational and uncriticized tradition warns off advance along every road."

The Archbishop of Canterbury reminds us, "There is a solemn call to rehandle in the name of Christ and under the guidance of the Holy Spirit of truth, standards, customs, ways of corporate life, which for years have been satisfying us too easily. We are going to bring our complacency to the touchstone of what Christ did and taught on earth."

To quote again: "In Christ's attitude no trace can be found of relegating woman to the place she now holds in the Church of today, nor is there a single note in all His teaching of either class or sex distinction. There is no suggestion in any words uttered by Christ that women were to be excluded from the ministry.

"To woman was given the first Easter message of new life and power; given, let it be noted, that they might pass it on and instruct other disciples.

"On that other great day, we cannot fail to note that women were present in the upper room when the great commission was given and followed by those wondrous words, 'As my Father hath sent me, so I send you—whosoever sins ye remit, they are remitted unto them, and whosoever sins ye retain, they are retained.' These words were spoken to believing women as well as men."

Then we must remember that it was to a woman that Christ revealed his Messiahship.

"If this thing is of God, then surely the church as the expression and instrument of God's Spirit cannot refuse to welcome and use it. Women have won their way into all the learned professions. They have risen to eminence in art, architecture, medicine and education. They are establishing themselves in law courts and the House of Commons. They have proved that they are qualified and that highly educated type of womanhood has a great contribution to make to the welfare of the world. Only in the church is the old order dominant, only in the church is there no free scope for the exercise of their talents by women, only in the church is it assumed that women are, by fact of sex, inferior to men and incapable of service except under conditions of subservience.

"No Christian would wish for a moment to minimize the value of what woman workers have done and are doing. The devoted lives of the multitude who teach in Sunday school, conduct Bible classes, organize societies, visit in districts, care for the cleaning and decoration of churches, and of those who offer a fuller dedication in sisterhoods or as deaconesses is beyond all praise. Every clergyman knows how largely he depends on them and admires their loyalty and zeal, the self-sacrifice and humility with which the work is done. But it is obvious that the scope of such work is determined upon the axiom that women can only act as subordinates; it is appropriate to the time when women were largely uneducated when

they had no experience of affairs outside the home—"When men must work and women must weep,"³ or pray was accepted as truth. That state of affairs has passed away. No one can deny that they can be, and are capable of theological learning, of parochial and diocesan administration, of preaching, of evangelism, of the cure of souls. . . . Yet, officially, their status is that of total inferiority and it is doubtful whether any woman of ability is justified in accepting conditions which deny her power to use her gifts to the full.

"They realize that the church does not want them except on terms which make fullness of service impossible. They must employ their talents, not bury them, so they are turning to educational, business, medical, social or political work as to spheres in which they can give their best."

"The woman's movement has developed a large number of women fully qualified for the ministry, the church needs their gifts and should admit them when trained and qualified to ordination." Thus speaks Canon Raven, to the Church of England. He is neither feminist or revolutionary, but a man whose character and achievements give weight to his utterance. As Dean of Emanuel College in the University of Cambridge, as editor of a church paper, as one of the secretaries of "Copec" and now, as Canon of the Cathedral at Liverpool, he has had wide experience. As Noble lecturer at Harvard University and a delegate to the Jerusalem Conference he has knowledge of situations in America and the world.

Added voices from other leaders could be given showing the widespread interest in this important issue.

It is possible that very few women desire ordination at the present time, but once the vocation is open to women, many qualified and prepared ones will seek this avenue of service, and make possible the lifting of the standard of the ministry.

One tragedy has been the unfortunate publicity given to adventurous women who have gone into independent and unrelated organizations and being amenable to no authority have

³Raven, Charles. *Woman and the Ministry*, 1929, pp. 67, 68, 70, 71.

brought reproach on the whole movement and have made the subject of woman's preaching a source of ridicule and opposition. This type too often has obscured the fine work of those who have brought splendid service to the advancement of the Kingdom, though they have had to do so without the recognition or support of any authoritative organization.

It will require earnest, courageous spirits to brave the ridicule and opposition which is always the lot of those who defy tradition and dare to pioneer in any line of human endeavor. Jesus suffered ridicule, opposition and crucifixion that he might bring to the world new and higher ideals. He had to disregard the traditions of the elders.

The new day demands an interpretation of the mind of Christ unhampered by tradition or prejudice. Woman's call to the ministry may not be lightly dismissed as of no moment, for there is a growing conviction that with the removal of the barrier set up by the Church, called, qualified, Spirit-filled women will make a splendid contribution to the progress and power of the Church.

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CHAPTER VI

THE STATUS OF WOMAN IN THE FAMILY AND ITS BEARING UPON HER STATUS IN THE CHURCH

INTRODUCTION

While the family institution appears to be the earliest recorded in human history, it has not been subjected to the scientific study and investigation that has been given to the church, the state, and other organizations that have been built up through long years of human development. Many reasons might be assigned for this seeming lack of attention. The ones that appear most plausible are the nearness of the family to the tenderest and deepest experience of men and women in their most intimate relationships and a reluctance to expose the shortcomings and failures in this relationship, i.e., in recent years the instability of the family as evidenced by divorce among all classes has caused the most dependable men and women to become fully conscious that there is something wrong with this basic institution and that every effort must be made to right the wrong and preserve the institution.

Carefully prepared works, giving historical studies of relation, of family customs among the different races of the world were prepared, such as Westermarck's *History of Human Marriage*, Howard's *History of Matrimonial Institutions*, and Mrs. Parson's *The Family*. These studies aroused the interest of men and women in securing a more accurate knowledge of universal laws and customs which would enable them to evaluate the foundation and building of the family institution.

WOMAN'S POSITION AND SERVICE IN THE PRIMITIVE FAMILY

The natural organization of society is the family. It developed long before the clan and before the clan had become amalgamated into the tribe. It had its origin in the care of the dependent offspring of the sexual union and served as a bond, uniting man and woman to protect and nurture their off-

spring. In the development, slow as it was, the altruistic features, which were nurtured in the family, were carried beyond the kinship group and proved to be the greatest unifying force in society. Such sympathy as was extended by savage man to those nearest to him later developed into a sympathy and feeling to the members of the clan and tribe and proved to be the foundation of progress in applying the practice of justice and establishing laws. It was in the family that such human experiences as were worth preserving were kept and passed on from parents to children. The home, too, was the center of such industry as existed. It was in addition the training school of the young not only in the virtues prized by the parents, but also in the arts of warfare, hunting, and agriculture.

It was in the family that the division of labor upon the basis of sex was developed. The man, with his greater physical strength and his freedom from the physical responsibility of bearing and caring for the offspring, became the one on whom the family depended for animal food and the one to whom was assigned the task of fighting for what seemed to be the rights of the group. The woman, who was forced to be more stationary because of the demands of motherhood, became the natural provider of the vegetable foods which she could supply at the same time she bore and reared the offspring. The woman might not go far away from her young as they must be fed and protected constantly, so she collected the products of nature near the home, while the man might roam far away alone, or with others of his kind, in search of game or in war. It seems that probably the woman was the more reliable provider of food among the primitive people.

"A long, forward stride was made by civilization when woman, no longer content to gather the meager products of an uncultivated soil, conceived the idea of planting seed to secure a rich harvest."¹

It was woman who first scraped the soil and dropped the seeds. It was need for a better implement that led her to invent a stick for digging the soil, which later developed into the hoe and still later into the plough, which she herself pulled

¹Goodsell, Willystine. *The Family as a Social and Educational Institute*, p. 33.

through the soil, which at a still later time was done by animals. She likewise constructed the first mill for grinding seeds, and she discovered the making of pots and pans in which she might cook the food. While woman, because of conditions, has not kept pace with man in inventive skill, it is simple justice to her that the fact should be known of her first and most necessary inventions, so essential to the progress of the race.

Woman was clearly the most versatile member of society, even though the many things she did were simple and tedious. She could not be a specialist for on her depended the comfort and care of the physical life of the entire clan, or tribe, through the helpless, dependent period of its existence. As this was an individual task, she did not develop in co-operation and organization to the degree man developed. There is evidence of a stronger sense of social solidarity and social obligation among men than among women. This is not strange since she has been the more restricted in social interests and visions. She has, however, proven that she has the ability to organize and co-operate in behalf of important social needs since progress made through invention has relieved her of the arduous and confining tasks of the home.

WOMAN'S STATUS IN THE PATRIARCHIAL FAMILY

The patriarchal type of family among the Hebrew, Greek, and Roman peoples was quite similar in many respects. In each type the father dominated and controlled the mother and the children.

The Hebrew mother and child were always completely under the authority of the father. The Hebrew family was a religious organization, and through the family the religious customs and practices of the group were carried on.

The Greek patriarchal family, like the Hebrew, had all powers centered in the father as the governing head, not by religious rights, but by his legal rights as the trustee of the family estates. The Greek father authority was enhanced by the institution of ancestry worship which knit the family close

together as an organization, bound by the worship of the family gods around the family altar. His authority was no less powerful than that of the Hebrew. Unlike the Hebrew, the Greek family looked upon the relationship of marriage as a private family matter and not under the authority of religion or the State.

The Roman patriarchal family vested all religious rites in its oldest male head as priest of the family ancestral worship and he was the only person recognized by law as the owner of the family property. The Roman woman had no legal rights. She could control no property and therefore was not considered a person before the law. She was passed from father to husband and was judged by the male members of the family. In each of the patriarchal types of family the home was the school, and it was in the home that the religious customs and practices were maintained.

There was a decided change in the status of women of the Roman family from the close of the Punic Wars to the last century of the Empire. There were thirty years of warfare in which all of the able-bodied men were engaged and were away from home. During this time the management of the estates and households devolved upon the woman, who, therefore, in these responsible positions, received valuable training in self-reliance and efficiency which developed vigorous personalities, accustomed to the exercise of power.

After the victorious return of the men from the wars, Rome became wealthy. This, together with the customs which had developed during the period of the wars, caused fathers to grow more lenient and to bestow wealth upon their daughters at marriage. From the passing of this money into the hands of the husbands, which was unsatisfactory to both the father and the daughter, there grew up a custom of marriage without the dowry, but which gave to the daughter a claim on her father's estate. If her father died, she passed under the control of a guardian, who, in order to maintain her good will, granted her a very much larger degree of liberty. This means of living

made women vastly more independent and influenced their husbands to give them a freedom of opportunity and rights which had not been thought of before.

INFLUENCE OF CHRISTIANITY ON THE STATUS OF WOMAN

The influence of early Christianity upon the status of woman, as evidenced in the Gospels, shows the high and honorable regard which Jesus had for the personality and ability of woman. He counted among his closest friends Martha and Mary, and he was willing to discourse on the most profound truths to the woman of Samaria. It was to Mary of Magdala, according to the New Testament, that he appeared first after his resurrection, and it was to a woman in his group of friends that he gave the first message to his disciples after he had risen from the dead.

"Yet Christ advanced no new theories with respect to the nature, position, and influence of womankind."²

The Apostle Paul seems to have expressed the earliest authoritative opinions of Christian leaders in regard to the status of women in the Church, and down to the present day his statements are much quoted, especially those in 1st Corinthians:

"Let all women keep silence in the church for it is not permitted them to speak."³

It is very evident that the Apostle Paul had not got away from the patriarchial family idea which had so long been established among the Hebrew people.

The old theory of the first transgression in which the woman was the leader seems to furnish the standards that determine the status of women and are factors in determining her status down to the present time.

"Adam was not deceived, but the woman, being deceived, was in the transgression."⁴

Because of this deception on the part of the woman she was supposed to be in subjection to her husband. The statements

²Goodsell, Willystine. *The Family As a Social and Educational Institution*, p. 160.

³1st Corinthians 14: 34.

⁴1st Timothy 2: 14.

in Corinthians and other writings of Paul furnish the standards that have determined the status of woman under Christianity for many centuries.

STATUS OF WOMAN IN THE FAMILY OF THE MIDDLE AGES AND THE INFLUENCE OF CHIVALRY ON THE STATUS OF WOMAN

Woman's status in the family in the Middle Ages was not very different from that of the patriarchal family. She was not a person in a legal sense, and she came at marriage completely under the control of her husband who still had authority to enforce her obedience by personal chastisement.

Among the Danes during this period, however, the wife was allowed the custody of the household keys, which bestowed upon her some authority and was a recognition of her ability to conduct the affairs of the household on her own initiative.

"The position of the married woman, even in the rude period of the Folk Laws, was not as abject as it may seem, although she was expected to obey her husband. It must sometimes have happened that the wife possessed the stronger personality of the two; and in such instances it is ideal to look to the laws to enforce the supremacy of the husband. By superior shrewdness, as well as by moral power, the woman, no doubt, enforced her will, then as now, in a score of matters affecting the daily life of the household. . . . Most of the barbarous races of the continent granted to women a certain degree of individuality in their own sphere."⁵

The primitive religions were responsible for improving in some respects the position of woman. The household gods set up in primitive times worshipped by whole races tended to cement the relations and give sanctity to the home which was acknowledged as woman's sphere. The influence of the church on the status of woman during the Middle Ages improved to some degree the conditions of married women and girls and mitigated the harsh exercise of authority by the male members of the family.

"By the time of King Ethelwulf, 856, woman had gained in priceless rights to veto marriage arranged by her father if it was thoroughly distasteful to her. She ran the risk not only of being beaten, but of being sent to a convent for her obstinacy, especially if she were under age. . . . Such penalties

⁵Goodsell, Willystine. *The Family as a Social and Educational Institute*, pp. 196-198.

were not always inflicted by indignant fathers. For these mitigations of their lot women were largely indebted to the Christian clergy."⁶

Home life in the early Middle Ages was a development and improvement over the primitive home life. There were more comforts and protection, and the home was the center of all industry. Indeed, it was the heart of the industrial life of the community.

The domestic tasks that were assigned to the women of the primitive family were largely the same in the family of the Middle Ages. The Teuton men tilled the fields in times of peace. Such other industries as were carried on were in the hands of the women. The leisure of women which came as a release from tilling the fields enabled them to learn embroidery, which later on became a profession. These arts so wonderfully perfected in our day have the background of an ancient and interesting history. It was during the Middle Ages that certain skilled trades became organized crafts for men and were taken out of the control of women.⁷

When a child was born in the early Middle Ages, the father, as the head of the household, decided where the infant should be reared. At birth the father directed whether the child was to live or be allowed to perish. If he decided favorably, the child was bathed and swaddled and was given a name by the father. Very early in its life it was admitted to the sacrament of baptism.

The property rights of woman had improved to the extent that she had been conceded considerable property rights which she could alienate without her husband's consent. After the development of the feudal system these rights were gradually curtailed and, therefore, lowered the status of woman in this respect.

CHIVALRY

Chivalry had a direct influence upon the family life. This form of social discipline grew up in the Twelfth Century and

⁶Goodsell, Willystine. *The Family as a Social and Educational Institute*, pp. 196-198.

⁷See Cbucher, *Op. Cit.*, p. 19.

gave ideals of loyalty to church and liege lord, prowess in behalf of the weak and idealistic love and service to a chosen lady.

During the Renaissance there was freer social life of the courts under the intellectual and social emancipation which touched the homes and woman in her relationship to the home. This materially improved the status of woman in some respects while it remained much the same in others. During this period women set the standards in manners and morals and it was also during this period that marriageable girls were accorded some of the liberties that were allowed married women. While the social position of more favored women was raised during the Renaissance, if they were educated and held in esteem, little advancement was made in their legal status. In England women had no legal rights, and the same was practically true in Italy. Difficult as seem conditions in the home during the Renaissance, the family played a very important role. Parents were much at home and the association and influence on the family life made for better conditions. The encroachment of the government upon ancient family rights had scarcely begun at this time.

In the Seventeenth and Eighteenth Centuries the family included not only the husband, wife, and children, but the servants from the highest to the lowest in the household.

While the discipline of the family was severe at this time, yet it admitted of a degree of familiar intercourse that could hardly be found today. Most English gentlewomen superintended the work of every member of the household, even if she did not share in it. During the Seventeenth and Eighteenth Centuries the English families were largely patriarchal in type, and but little, if anything, was done to free woman from her subordinate position.

"Very slowly ideals concerning the personal rights of women began to influence English society and resulted in legislation for the protection of children, and in an enlightened public opinion in favor of rational and kindly methods of discipline. While still in the nursery English children laid the foundations of their education under the guidance of nurse and mother. After

nursery days were past, the education of boys, and likewise girls, was frequently entrusted to a private tutor. . . . Girl children of society-loving mothers were confined to the nursery under the care of servants, but when their nursery education was ended, they were quite commonly sent to fashionable boarding schools where they were taught a smattering of French, music, needle work, and dancing. Getting a husband was the goal of nine-tenths of the women of England at that time. In those days to be an old maid was nothing short of a tragedy as it meant an empty existence with no great purpose or large interest available."⁸

WOMAN'S STATUS IN THE COLONIAL FAMILY

In the American Colonies the common laws of England were established in the early years of the Seventeenth Century. Naturally, the status of women was not much changed by the transfer from England to America, although in the adaptation of the laws to the needs of the new Colonists, some changes were made, though not enough to mark the rights of woman as very different from those of England. They still held to the patriarchial idea of family organization, and the belief in the sacredness and importance of family government was even more deeply rooted among the Puritans than it had been in the country from which they came. The domestic industries which had been carried on by the English housewives of the Seventeenth Century were transferred to the new home in the new land to which they came.

The Colonial home was a training school for the children under the same form of family discipline as had been exercised in the Seventeenth Century in England. Religion played a more important part in the American Colonies in those days than it does in the life of their descendants. Family prayers were almost universal as was the reading of the Bible by both parents and children.

As early as 1725 boarding schools were established which offered instruction chiefly in reading and writing, a smattering of music, while dancing and embroidering were taught by special teachers. This was the program of education for the

⁸Goodsell, Willystine. *The Family as a Social and Educational Institute*, p. 334.

English girls in the Eighteenth Century, and also of the English girls who had crossed the ocean to the new colonies in America.

THE PLANTATION FAMILY OF THE SOUTH

As the plantation family of the South was distinctive from that of other sections of the country, so the home life that developed was peculiar to the rich Southern country in which they lived. Vast tracts of land were cultivated and plantation homes were established which were the nurseries of a type of men and women characteristic of the South and differing from the Puritans of the New England Colonies. Owing to the introduction of slavery in the Seventeenth Century into this section, the manor houses were maintained similar to those in England. The English church was transplanted to America as was the English system of inheritance by the eldest son, or his nearest male heir, to the houses and lands, while the school house was a most important part of the Southern Colonial family establishment.

Life on the plantations was a busy one because here was an important industrial center, with agriculture the most essential of industries, though there was also developed everything that was needed in the home. The woman of this establishment was perhaps the busiest member for it was her duty to oversee the laborers, to attend to the feeding and clothing and caring for the health of every Negro worker on the estate. She must not only see that there were sufficient supplies but she must also protect them from thieves. On her devolved the training of the Negro servants for the household tasks which required industry and skill.

"She was the necessary and invariable functionary of the domestic economy which bound all the rest of the structure and gave it strength and beauty. . . . She was mistress, manager, doctor, nurse, counselor, seamstress, teacher, housekeeper, slave, all in one. She was at the beck and call of everyone, especially of her husband, to whom she was guide, philosopher and friend."⁹

⁹Page, Thomas Nelson. *Social Life in Old Virginia*, pp. 37-38.

In the plantation homes boys and girls were educated in the ideals of their parents. They developed aristocratic ideas, high spirited and narrow devotion to establishing social structures that were outstanding in their parents. While the life was agreeable, it was not conducive to stimulating the intellectual research nor a challenge to the highest intellectual powers. Though the Southerner lived a life which was picturesque and in many respects beautiful, it conserved largely the institutions and opinions that existed instead of developing originality.

THE INFLUENCE OF INDUSTRY ON WOMAN'S STATUS IN THE FAMILY

During the middle of the Eighteenth Century industry was naturally organized around the family. With the introduction of mechanical inventions which changed the industrial system from that of family production to factory production, industrial revolutions sprang up in England. In America the change was more gradual than it was in England for it was toward the close of the Eighteenth Century that the Yankee inventions became noticeable. The textile industries in America were carried on first by women as the American men were generally employed in agriculture, which was too profitable to change for that of the new industry. It was natural, too, that the women should continue in the factories to do that which had so long been done by them at home, and although the work was carried on mainly by women, married women remained at home, which left the industry in the hands of unmarried women. Later, when married women went into the factories, the home life was completely changed and was much as we see it today in industrial sections. From these conditions there developed a hurtful system of child labor, which became general in the United States early in the establishment of the factory system.

American democracy improved the status of women with its establishment of a system of higher education, and, although American girls were not admitted into the public schools until 1790, the desire for the privilege of education was implanted

in the life of women and girls and was not long until they found their way into the institutions of training. Mt. Holyoke Seminary was opened in 1837. In 1855 Elmira College was chartered, offering a collegiate course of study to young women. It was not long until Vassar, Wellesley, Smith, and Bryn Mawr followed rather rapidly. No woman's colleges were established in the Middle West, but the doors of the men's colleges were thrown open to the women. The privilege of education has served to remove many meager reflections of the past in regard to women and has enabled them to develop independent and vigorous personalities. As a result they are taking active part in movements for social betterment everywhere. They have come to see that in order to maintain the standards of their own homes they must extend their interest to include the homes of the entire community. American womanhood will rise in its strength to secure the most wholesome family life and the best home conditions for all sorts of men and women.

The latter part of the Twentieth Century finds America wrestling with the problem of adjustment to the enlarged responsibilities of women and the larger freedom for youth. It is not strange that the period should be one that is unsettled and one in which there will be some losses to the family while the change is being made from the old to the new regime. It is true that there can be no return to the old ways of our fathers, but the tested truths of best living and righteous conduct of the home will help in the establishment of the freer, more democratic and better homes of the future. It is not surprising that there should be differences of opinion as to how a woman should be educated. However, if she may be termed a free agent and allowed to choose as she sees best, there is no doubt but that she will return to the main function for which she is fitted by nature and will be stronger and better prepared to serve than ever before.

"The new status of woman makes for a happier, finer home. Anything that means greater freedom and wider opportunity for all daughters, sisters, wives and mothers cannot seriously upset the family. This is the transition generation, however, when the new status reached its climax, and the adjustment is not an easy one. Just now the family is in somewhat unstable equilibrium as

a result. A richer home life of greater efficiency is certain to develop, with a better educated, more ambitious, more capable womanhood; but meanwhile great spiritual values are put in jeopardy by the new independence and the frank experimenting, while the type of the family itself is being somewhat modified. . . . But it is evident that the freedom of this new status is being abused. It certainly lowers the birth-rate. It cheats some homes and husbands of their children. It results in some home neglect, with resulting delinquency of children and a decidedly higher death-rate. It tends to increase divorces and separations; for most women could now earn their own living and many are willing to risk it. It has increased the restlessness of married women and their desire for needless luxuries. It has encouraged much unnecessary wage-earning by young wives and mothers.

"Hence it has evolved a new type of family, with two heads instead of one, two bread-winners and providers, and no homekeeper. It has dethroned the husband and changed the family monarchy into a two-party commission! It makes possible a more complete comradeship, but at once endangers it by the diversity of independent interests and separate activities which threaten the family unity. . . . Thus the new status of woman has created new, complex and difficult problems which must be solved, but the finer type of woman which is being evolved by this marvelous expansion of her life opportunity will be able, with her husband's help, to solve these problems. The difficult elements will be harmonized with home interests, for, after all, the home is organically and ultimately woman's supreme interest. She has most at stake in the family, has always been its chief defender and will not fail it now."¹⁰

CONCLUSIONS

From the earliest recorded organization of the family woman seems to have been the most important member, basically because she was mother. She was important as the reproduction of the race depended upon her, as the surer provider of food, as the trainer of the offspring, as the one responsible for any comforts possible to the entire group, and as pioneer inventor.

Woman has developed a large social interest and an ability to organize in spite of the fact that through many generations she had but little, if any, opportunity for the development of this ability.

Woman has carried into her church activities the same characteristics she developed through her contacts and experiences in the family, and just as she manifested the spirit of pioneer in her early struggle to provide for the family she has pioneered in different lines of church work in so far as she has been able to transcend the mores of her day and generation.

¹⁰Fisk, George Walter. *The Changing Family*, p. 102.

It is not difficult to trace the effect of the status of woman in the family through the different periods of development of the race and to see the direct bearing of her relationships in the family on her church relationships at the present time.

The long period when woman was denied the rights and privileges of an intelligent adult, because of her sex, has to a large extent influenced the church in granting to her the full rights of lay-membership and has no doubt influenced the church in its attitude toward allowing her opportunity for serving in the capacity of the clergy.

The process by which woman has come into the educational facilities that have given her the rights and privileges that have enabled her to make her full contribution to the home and the social order will, no doubt, eventually be extended to the church, but in the period of delay the church will be the loser as it will be deprived of the fullest contribution of her service. It is sure, however, that in the course of time woman will be allowed to make such contributions as she feels she is able to make to the church. This may not come quickly, but it will surely come. The family of the future and the church will combine the unity and permanency of the old time family with sympathetic comradeship and co-operation and deep emotional satisfaction so that the joys of life and the development of Christian character and the fitness to meet all responsibilities will be assured to both men and women, and God's Kingdom will be established in the world.

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CHAPTER VII

WOMAN'S ECONOMIC STATUS AND ITS BEARING UPON HER STATUS IN THE CHURCH

The economic problems of woman are now so vital to personal and family welfare, and indeed to the whole progress of society toward a more Christian social order, that church forces seem belated in analyzing them in all their bearings. When viewed in the long perspective of human history they have a peculiar significance. The far-reaching changes in the status of woman following upon the industrial revolution have resulted in her economic freedom and economic independence. But this has come about with such amazing rapidity within the last quarter-century that prevailing habits of thought have not kept pace with actuality in regard to women and their place in society. It is but recently that economic conditions relative to women have begun to receive the kind of attention that has in the past been given to education and the rights and duties of citizenship for women.

"The prevailing ideals and attitudes held by both men and women about the position and sphere of women in society are largely the product of the particular economic and social arrangement that prevailed prior to the industrial revolution, when society economically and socially was organized around the home as the producing unit, and before the standards of value had become so definitely identified with a money standard as in our profit and price economy."¹

In the earlier history of woman she was eminently the producer, and as such had her dignified place in the economic unit of the family. Her share in its productive processes included both labor and administration. The picture of the house-wife found in the thirty-first chapter of Proverbs may be taken quite sincerely as a portrait of the home-maker from colonial times to the twentieth century in rural America.

¹Boothe, Vera. Foreword to *The Modern Woman*, Annals of the American Academy of Social and Political Science. May, 1929.

Through her control of the processes of production she exercised varied skills. She used a wide knowledge of applied chemistry and physics in the preparation of foods and textiles. She supplied the needs of her family so completely that they were independent of the factory and the laboratory. In all spheres the social and economic value of her work was unquestioned, yet no price was thought of in connection with it. Her place in the church and in society was assured.

The mother was junior partner in the family firm. Children and mother shared in the benefits accruing from this partnership. In all the economic thinking of the past the husband and father was senior partner, capitalist and treasurer. On his decisions all major ventures and expenditures rested. The purse and the law were his. His word was final. As a matter of course the church looked to him alone for financial support, and as head of the family and financier he was its representative in all church policies. This relation is a social heritage that still obtains largely. Especially it is the rule in rural life. Since the majority of our churches are rural this tradition cannot be ignored in evaluating the economic position of woman in the home and in the church. These facts determine to a degree her share in church activities and church finances. To be sure there are certain rights and prerequisites that only the very hard-pressed or the very mean husband would ignore. Butter and egg money, or its equivalent, are hers to command, and may still be the nucleus of such gifts as she may wish to make, over and above the family contribution, to enterprises that appeal particularly to her. The touching stories that came to light during the fiftieth jubilee of women's organized work for missions in the Methodist Episcopal Church, South, testified to the depth of human feeling wrapped up in such gifts.

ECONOMIC STATUS OF FARM WOMEN

During the last twenty years the application of science and invention to farm processes has brought household conveniences to the farm house while improved rural schools together with

the educational work of farm and home demonstration agents have brought new ideas and multiplied resources. These have meant larger profits for the women and girls and a measure of leisure unknown to their mothers and grandmothers. In the more progressive country communities where these favorable conditions prevail the energies of the women are being released into channels of church service.

Good roads and automobiles have made a new day in country church life for those sections of the country that have had the wise leadership which has provided these advantages. Sunday school day and leadership training schools vie with Old Home Week and the protracted meeting in bringing the country-side to the church. Women's Missionary societies have taken on a new expansion in the country and these with the leadership schools adapted to rural church conditions are giving a kind of religious culture rare under older economic conditions. Women are active in all these and are adding to the time-honored, housewifely services other duties in which their talents for organization and direction are being developed, while new calls for funds are finding new responses.



LEISURE AND SERVICE

An era of unexampled prosperity has given to America a body of cultured, socially-minded women, trained in the arts of leadership. Such a class could be developed only under a high degree of economic freedom. This leadership is employed as effectively in women's church organizations as in community, state, national and international movements for welfare. The totals of women's gifts to women's religious organizations, to church institutions and to the regular maintenance funds for the church at home and abroad demonstrate the significance, in money terms, of women's economic freedom. The roster of religious and social-welfare institutions directed by her genius with this financial power in her hands speaks of her worth in executive terms to her church and to humanity as a free economic agent.

In addition to this so-called leisure class there is a sub-class of home-keeping women who, while far from wealthy, have been released from arduous toil through the advent of labor-saving machinery in the home. For many of these comparative prosperity has been enhanced by budgeting the family income in so democratic a way as to give them individual control of a certain proportion and in consequence the privilege of making independent, personal gifts to church causes. This freedom of time and money makes of such women of this class as are enlisted in church work very efficient workers who furnish the dynamic and stability for women's church organizations and to an unmeasured degree for the church itself.

GAINFUL EMPLOYMENT AND CHURCH STATUS

The most striking feature of woman's changing place in economics is the increasing number not merely of employed women, but of the number of married women who are engaged in gainful occupations outside their homes. This increase has been great, out of all proportion to the total increase of women in gainful occupations. According to the census of 1920 more than two million married women were so employed in the United States. This takes account of women in the professions and in business as well as of those in industry.

These numbers do not indicate that woman has deserted her age-long function of home-making and production. Those in industrial occupations have simply followed production from the home to the factory. The world cannot get on without woman's toil, of which these facts are evidence. The scene has shifted, that is all, from home to shop. Payment in kind from the husband, has been succeeded by fixed price remuneration in the form of wage. The professional woman has taken the home arts of nursing, healing, beautifying and entertaining into the economic field as she has fitted herself to be a nurse, a doctor, a designer, musician or writer, and receives remuneration in fee or salary; while the business woman has taken her gifts as administrator, or planner, or patient executor of detail into the office, and has profited by definite money recompense.

Why do married women work for gain? This is answered not by mere guess-work but by reliable investigation conducted by various agencies, among which are those of the Federal Women's Bureau.² Most women work outside the home as they formerly worked in the home because of the needs of their families for the necessities of existence or, beyond these satisfactions, for larger educational opportunities for their children. In addition to this class, an increasing number of women, trained to self-support, return to the office or store or factory to use their previous training in securing comforts for the home or for luxuries. Others return to find relief from loneliness in the convenient but isolated life of the modern apartment, and some to satisfy needs for self-expression. And there are those who know that they have a contribution to make as teachers, writers, doctors or social workers to a world that stands in need of enlightened service.

What changes in woman's attitudes toward organized religion have followed upon woman's passing from home production and leisure to gainful occupation in industrial, business and professional life? How has this new economic independence affected her church status?

Church attendance becomes increasingly hard for the woman who must earn, and who goes out early in the day to spend long hours in the struggle for the means of subsistence for herself and her dependents. When Sunday comes it is to be supposed and experience shows that many yield to the need of rest and relaxation, and that sometimes the wage-earning mother feels that she must seize this free time for the mending, or washing, or cleaning that could not be done nights and mornings despite the Scriptural injunctions and the Mosaic Law. The long, monotonous hours of toil drain her energies to the dregs, and her church activities must at best be confined to such attendance on the services as she can manage out of no leisure at all.

²Winslow, Mary N. *The Share of Wage-Earning Women in Family Support*. Bulletin of the Federal Women's Bureau, 1923, No. 30.

For the unmarried woman, without heavy home duties, and for the married women whose labors during the week are less exhausting the case is different. Naturally many yield to desires for rest and relaxation at home or go for outings, but experience shows that the woman with churchly up-bringing finds comfort and refreshment in her church services, that she often carries responsibilities in connection with its organized life and that she contributes to church maintenance according to her means.

The city church has learned to organize business girls and women into missionary societies and Sunday school classes which meet at times adjusted to their hours, and with social activities and service activities which furnish recreation and opportunities for constructive work for social betterment in various forms. Often the missionary circles meet in the evenings and the regularity of attendance, their interest in mission study and Bible study and the payment of dues rivals that of women of more leisure. Aside from the usual maintenance of the benevolences of the church classes and circles often undertake a long-time task of contributing to such objects as the support of an invalid girl or boy, the education of a dependent girl, the care of some aged person, or furnishing comforts for people having institutional care. Song services in jails, at convict camps, in homes for the aged and in hospitals are among the service activities frequently reported. There are no statistics to support the hypothesis, but experience is evidence that money-earning women give regularly and generously as might be expected of those who have learned the value of money in terms of effort and have formed the habit of budgeting their earnings.

The business of training of this class of women is appreciated and utilized in churches as is shown when such women are chosen to serve as recording stewards, secretaries and treasurers of the various boards in the local church and Sunday school. So great has become the confidence of the Church in the ability of women to raise funds for either regular or special needs that often when times are hard and resources have been taxed

and still money must be found for some pressing need the suggestion is heard from one of the brethren, "Let the good women do it."

What scant enthusiasm these workers must feel for such indirect methods of financing and replenishing empty treasuries as the bag, cake and apron sales, for turkey suppers, oyster suppers, ice cream suppers and other species of nourishment! Yet these ways of securing hard cash were the only ones open to farm and village women who had no personal pocket-book, but an unquestioned right to the contents of the sugar-barrel, the flour-bin and the contributions of cow and hen.

When we review the returns of the fourteenth census on woman's share in gainful occupations we realize how important a place she occupies in modern economic life. Of all persons engaged in the occupations listed below, women were in the following proportions:

	<i>Per cent</i>		<i>Per cent</i>
Clothing workers	65	Social workers	66
Cigar and cigarette makers.....	58	Actors	30
Store clerks	41	Teachers	84
Telephone operators	94	Musicians	56
Bookkeepers	49	Artists	41
Stenographers	92	Authors	45
Photographers	21	Designers	37
Librarians	90	Editors and Reporters	17
Nurses	97	Farmers	10

"There are in the United States 137 women architects, 1,787 ordained clergy, 1,788 lawyers, 7,219 doctors and surgeons, 1,829 dentists, 1,663 osteopaths, 11,350 doctors' assistants, 639,241 teachers, 10,075 college professors."³

"The mounting census statistics of employed married women do not indicate an army of sex-conscious, self-expressing feminists, . . . the family cannot do without the productive work of the mother when, according to higher standards, tonsil operations, sunny apartments, ground space for children, are driving the women members of families who, under the old order were producing members, to adapt themselves to the intricate cogs of an industrial society."⁴

³Fiske, George Walter. *The Changing Family*, p. —.

⁴Hatcher, Orie Latham. *Occupations for Women*. Southern Women's Educational Alliance, 1927.

WIVES OF WAGE-EARNERS AND THE CHURCH

The situation with regard to church relationship is far easier for the wives of working men than for the employed wife and mother. They have not the strain of the dual job, wage-working and home-making. Members of this class furnish some of the finest types of church workers. Those who are familiar with churches in industrial communities recognize in them the main-stay and hope of church life. They are loyal members of the Sunday school both as pupils and teachers; we see them bravely organizing the young people in Epworth Leagues and missionary societies, overcoming their own timidity under the powerful motive of saving the young folks from the dangers of idleness and temptations that beset those whose leisure time is left to chance and impulse, and of binding them to the religion of their fathers. We see them marshalling their broods to Sunday school and church, building missionary societies, improving the premises of church and parsonage, through toil and self-denial, and giving out of their slender incomes in such proportions as should put to the blush many well-to-do professed Christians.

But there is a darker side to this picture. Long experience with the Protestant working class reveals an alarmingly small proportion of either men, women, or children in active relationship with the local churches. In mill communities of the South it has been variously estimated. One family in five may be fairly counted on as in connection with the village churches. This is by no means wholly an economic problem, nor is it exclusively a woman problem, but we cannot pass it by as irrelevant to our subject since the mother of the family is doubtless the key to the situation, and in so far as members of these isolated families have been won to the Church, it has been done largely through the friendliness of women shown to women and young folk. This is where the trained social-religious worker is invaluable. Would that more young women of leisure and education would turn their attention to this supplementary work that extends the influence of the social settlement. Here is a

large unworked field ready for occupation. The deaconess and the Wesley House have been the drawing forces that have won individuals and entire families from isolation to Christian fellowship.

There are certain implications of the newer economic status of women that may be briefly suggested in the following quotations from recent writers on the subject. In them lie implicit some hints of the perplexities women encounter in church relationships when they seek freedom and opportunity comparable to that found in their chosen occupations or vocations.

"Eventually, when the evolution of the family has progressed it will be more clear to the students of social institutions that no more radical change in the entire history of the human family has ever happened than we are now passing through, based, fundamentally, on woman's independence."⁶

"The political, economic, educational and social status of women have all advanced so suddenly and remarkably as to make this passing generation unique in history. . . . The woman's movement has been an age-long struggle for recognition of her complete personality before the law, before the reluctant court of public male opinion. No credit to the men of the past that it took nineteen Christian centuries to accomplish it. . . . A fair-minded man must admit that the day of woman's opportunity is long overdue and must be welcomed. She deserves . . . the full rights of personality, the legal rights of complete citizen, equal rights in the field of education and training, every opportunity to earn her living that her powers and talents can meet, open doors to every skilled trade, calling and profession."⁸

"Economic independence and economic freedom for women imply a profound change in the attitude of women toward themselves. What the outcome will be no one can say. The conservatively minded will continue to view with alarm the more radically disposed with hope and confidence."⁷

The Church is the most sensitive and delicately involved organization into which men and women enter. Divinely established, it is at the same time terribly human. Those who enter it bring not only all that is most universal in the human spirit, but all that is most intimately personal as well. They bring noblest aspirations, deepest thoughts, and they bring doubts, prejudices and fears. This dualism must be remembered in all strivings to interpret woman's status in the past, the present, or the future of the Church. With this in the thinking

⁶Groves. *Social Problems of the Family*, p. —.

⁷Fiske. *The Changing Family*, p. —.

⁸Hutchinson. *The Economic Problem of Women*, p. —.

of those who shape the policies of church organization there will be patience, courage to dare, when daring is needed, and faith to believe that what is right and best will eventually prevail. The dualism of faith and fear, referred to above, is involved in all questions of money, service and policy and cannot be ignored in any consideration of woman's economic status affecting church status.

This review of women's changing economic status discloses, among other tendencies, the following:

First, historically, women's economic relation to the Church was identical with that of the head of the household.

Second, woman's growing economic freedom has led to individual and personal giving to general and special interests of the Church.

Third, this individual determination of money tends to carry with it a desire to have a voice in shaping the policies which these gifts promote.

Fourth, while the principle of "no taxation without representation" has been granted in most of the denominations, the tradition of a man-directed church is accepted by most men and many women as the unquestioned order.

Fifth, where tradition and custom prevent women from giving a larger service in the Church, they tend to find other fields in which their talents and money are sought and which furnish outlets for their energies in what they feel to be Christ's work in a world of sinning and suffering humanity. This is almost inevitable since rapid social changes open continually expanding fields of service to women of education and economic freedom in community and civic enterprises, where the rewards are great, rewards in terms of satisfaction in the use of talents, consciousness of social utility, of playing an effective part in the whole movement of society toward morality and righteousness.

Sixth, since other professions have been opened to women, socially and legally, and since women have proved themselves worthy in these professions, contributing to order and welfare

in education, law, medicine and the arts, and at the same time earning their own livelihood and that of dependents, it is not only likely but inevitable that in the course of events the Christian ministry will be open to women on an economic basis.

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CHAPTER VIII

EDUCATION OF WOMAN AND ITS BEARING UPON HER STATUS IN THE CHURCH

INTRODUCTION

Education is one of the most influential and effective factors in social progress. Christian social progress has its roots in the school which is a social institution and a force in formal education. Social progress has its roots also in social contacts which constitute an informal education. Type and quality of achievement are determined largely by these two types of culture. As individuals and groups are educated, so runs the trend of civilization.

What Miss P. S. Tseng said at the Jerusalem Conference concerning Chinese women, is equally true of all women: "No nation can rise above its women. We cannot have a strong nation physically or morally when half of its population is lagging behind and is ignorant of the great factors of life."¹ Professor Alva W. Taylor in his volume on "The Social Work of Christian Missions" emphasizes this fact when he says, "There is no elevation of race possible, unless its mothers are elevated; one had as well expect water to rise above its own source."² Mrs. Robert E. Speer at the Jerusalem Conference expresses the belief that all progress, all acceptance of new truth, all moral habit and spiritual vision for every new generation are bound up inevitably with the women of each nation.³

These opinions and numerous others point to the necessity and desirability of an educated womanhood the world around. The status of woman is determined by the kind, quantity, and quality of her education, whether it be academic or informal, whether it be gained in schools or in the experience which comes to her through attention to educational means placed within her

¹Mathews, B. *Roads to the City of God*, p. 41.

²Taylor, A. W. *The Social Work of Christian Missions*, p. 165.

³Mathews, B. *Roads to the City of God*, p. 43.

reach by various social factors, such as the home, the church, and other social contacts.

Before the coming of Christ, the non-Christian world made no serious attempt to offer education to women. Men were educated in accord with the civilization of the day, but, in the main, it was not considered desirable nor necessary to train women in the learning of the time. Woman's place in life was fixed by the belief that she neither required nor was capable of the training given to men. It is true that in periods of history a certain few women have emerged who are notable examples of personality powerful enough to overcome the prevalent subjection of the day, such as the Alexandrian Hypatia, the Greek Aspasia, the Roman Cornelia. The careers of Greek and Roman heroes were admittedly aided by women in close contact with the affairs of the day. But these exceptions were fortuitous, contingent upon situations, and not general among womankind.⁴

Christianity has been the doorway to the school for women. Christianity offers freedom and self-expression to all individuals whether male or female. Though this interpretation of Christianity is accepted today in theory if not wholly in practice, yet it is true that for centuries the Church was dominated by the thinking of the early Church fathers concerning the place of woman. The tradition of the past held over into the thinking of the early Christian era, as is shown by the opinions of such notable ecclesiastics as Clement of Alexandria, Cyprian, and Tertullian.⁵

It was actually as far down as the period of the Reformation that any serious consideration was given to the education of girls. When Luther stated his belief that girls as well as boys should be taught to read the Bible, he was championing a reform just as revolutionary as were the Church reform articles that he nailed to the door of the Wittenburg Church in 1517. It is in modern times then, and late in the Christian era, that systematic attempts to furnish schools and schooling for girls and women, are to be found.

⁴Langdon-Davies, J. *A Short History of Women*, pp. 166-185.

⁵*Op. Cit.*, pp. 222-228.

EARLY EDUCATION FOR GIRLS IN AMERICA

In the early days in New England, district schools for primary education were open to both boys and girls. Where ever schools were established, it was customary to teach boys and girls together in what we now call elementary education. But in the field of education now called secondary, girls have had to prove their educability in separate girls' schools, and these schools were established with great struggle. In "Western Women in Eastern Lands" are found these significant facts: "The first American schools for boys were established with the very first days of colonial history; but it was not until the nineteenth century was well under way that any serious attempt was made to provide generously for girls. In fact, in Philadelphia, it was not until 1893 that girls' high schools were put on the same footing with those for boys. Up to that time no Latin, French, nor German was taught in the girl's high schools of that great city. In 1792 the records of Newburyport, Mass., show that the town meeting voted: 'During the summer months, when the boys in the school have diminished, the master shall receive girls for instruction in reading and grammar after the dismissal of the boys, for an hour and a half.' Northhampton so late as 1788 voted 'not to be at any expense for schooling girls'; and another town graciously permitted the girls to assemble for instruction in the public school from six to eight in the morning, during the summer months."⁶ These instances reflect the attitude of the early years of the nineteenth century.

As in the economic and political fields women are having to show their capabilities before admission to actual status with men, so in the educational fields girls have had to demonstrate their capacity in schools of their own. In the United States in 1808, Miss Emma Willard opened a school for young women in Middleburg, Vermont. Greatly interested in giving girls a wider education than was customary in that day, Miss Willard

⁶Montgomery, H. B. *Western Women in Eastern Lands*, pp. 6, 7.

founded also the celebrated Troy Female Seminary in New York. Mount Holyoke Seminary was founded by the pioneering, determined, early friend of education for girls, Mary Lyon, in 1837.

Denominational Church schools for girls began to appear. In the Methodist Episcopal Church before the division of the denomination, La Grange College in Georgia was established in 1833. Though it was not of college standing, it was the first school in the world devoted solely to the higher education of girls, as the Educational Survey of 1918 made by the Educational Commission of the Methodist Episcopal Church, South, records. In 1836, at Macon, the Georgia Female Seminary was chartered. This school is now called Wesleyan College. Both these institutions now belong to the Methodist Episcopal Church, South. In the same spirit other denominations founded schools for girls. These schools and many others of the Methodist Episcopal Church, South, and of other denominations were actually the demonstration of the capacity and ability of girls to take and to use education.

In the United States the great endowed Woman's Colleges, together with the earlier seminaries, set the pace for woman's education.

Since 1862 State Universities in the West have generally admitted women on the same basis as men. Today State Universities, many co-educational colleges, both independent and Church schools, admit women and men practically on the same basis.

This brief glimpse at the development of schools for girls in the United States is startling in its reminder of the fact that free opportunity for education for girls and women has been prevalent for such a short time. The nineteenth century covers the only period that the United States or other countries can claim as the time when serious, systematic, convincing efforts have been made to educate women in such a way as to meet the needs of the day.

WOMAN'S EDUCATION AND THE MISSIONARY ENTERPRISE

Since this study has special reference to the bearing of woman's education upon her status in the Church, it is fitting to note that the first great result from education was the woman's missionary organization. A quotation from *Western Women in Eastern Lands* will show the close connection that exists between schools for girls and the urge to missionary activity. In speaking of the influence of Mary Lyon and Mount Holyoke Seminary upon the lives and character of the students this book has this significant statement: "During the six years of her superintendency not one graduate left Mount Holyoke unconverted. Seventeen of her former pupils had become the wives of foreign missionaries, thirty-six others were added in the early years, and literally hundreds married men who were carrying Christianity to the Western frontier. Many who organized woman's societies in the early sixties were Mount Holyoke graduates."⁷ This is true not only of Mount Holyoke but of many denominational girls' schools. The 1918 Educational Survey of the Methodist Episcopal Church, South, in a resumé of facts concerning various church schools, bears witness to the fact that missionary spirit was engendered by these schools and that volunteers offered themselves for life service in Mission fields at home and abroad, as the fruit of this creative atmosphere. The creative, purposive education of these schools for girls quite measures up to Dr. George A. Coe's ideal of creative education, because this new school development actually did "create new circumstances in the face of insurmountable obstacles."

The spirit of woman liberated by the Christian school, exulted in a freedom that clamored for expression, not in her own interests but in the interest of women who were not so blessed. Thus education of woman is one of the prime factors in the creation of the missionary society.

That the first woman's missionary organization which was created in London in 1834, was named "The Society for Pro-

⁷Montgomery, H. B. *Western Women in Eastern Lands*, p. 8.

moting Female Education in the East" is significant. These London women recognized the fact that non-Christian women must first be reached by educational processes. The Reverend David Abeel, an American missionary, returning from China, brought the message of woman's need in Oriental lands, first to the English women, which resulted in this first woman's missionary organization. Coming then to America, he brought the same message which resulted later in missionary societies and in the sending of women missionaries to foreign fields.

"The non-Christian world has no system of instruction for its womankind."⁸ The pioneer in the education of girls in mission lands, has been the Christian woman missionary with her little school room. The approach to the women of the non-Christian world has been by the way of the little child. Girls could be gathered in schools at a time when the women were inaccessible. This beginning in the education of girls has been the doorway through which the missionary has passed to all the grades of school life for women in mission fields, from elementary education to higher education. A resumé of the mission schools established and maintained by the woman's missionary organization of the Methodist Episcopal Church, South, may be found in chapters four, five, and six of *Women and the Kingdom* by Mabel K. Howell. The effect of these schools has been to open new life and opportunity to the women and girls privileged to take advantage of them. Their whole outlook on life has been broadened and made constructive. Perhaps the greatest effect of woman's education as it affects women of mission lands is the leadership that has been developed among the women. They take a place in the Church and in society that is commensurate with that taken by women in the "sending countries." They occupy positions as Bible women, teachers in schools, evangelists, and officers and workers in all departments of the Church. In fact, they seem to take the new status in the Church more easily and with less self-consciousness than do many women of the same opportunity in the home field.

⁸Taylor, A. W. *The Social Work of Christian Mission*, p. 163.

The effect of the specially trained deaconess and home missionary upon the status of Church women in the United States, is marked. The elementary mission schools on the Mexican border, the industrial school at Vashti, the high schools at Brevard, N. C., Key West, Florida, and Laredo, Texas, and the Sue Bennett School at London, Kentucky, for the higher education and training of teachers for the mountain region, by the development of Christian character and training have had a notable effect upon the status of girls and women who have gone out into the world as the product of the mission school. Leadership and intelligent membership in the Church have been the direct result. Every girl so trained is a gain to the status of Church women.

Thus it may be shown that the education of girls and women in both home and foreign lands has an important bearing upon her place in the Church.

MISSIONARY PREPARATION AND ITS BEARING

In scanning the missionary enterprise for its educational value to church women and its effect upon her church status, the special training of the missionaries must be taken into account. As soon as home and foreign missions of the woman's organization were launched, the vision of special preparation and high educational standards for missionaries began to appear. In 1892 in Kansas City, Missouri, Scarritt Bible and Training School for the special preparation of women for home and foreign fields was founded. The spirit and atmosphere of this school are a permanent heritage to the women of the entire Church. For the purpose of enlargement, and to affiliate with George A. Peabody College for Teachers in specialized courses of advantage to missionary workers, Scarritt Bible and Training School was moved to Nashville, Tennessee, in 1924. The college, now called Scarritt College for Christian Workers, with the beautiful Belle Bennett Memorial Building as its center, stands as a lofty expression of the value that the womanhood of

the Church places upon the highest type of preparation for the women who go to take the Gospel of Jesus to needy areas in home and foreign lands.

The educational requirements for deaconesses, home missionaries and foreign missionaries should be well known by the women of the Church. They may be found in the Home and Foreign Missionary Manuals.

The effect of Scarritt College upon the missionaries in training and upon the thinking of the womanhood of the Church is finely expressed by Dr. Jesse L. Cunningham, president of Scarritt College, in these words: "Scarritt is a great spiritual reality. It is not easy to define the Scarritt spirit, but there are certain outstanding notes that may be easily recognized. First of all, Scarritt is deeply religious. It stands for a positive evangelical faith and a vital Christian experience; it gives primary emphasis to the development of a vital relationship to Jesus Christ. Again, Scarritt holds that there is no conflict between Christian experience and thorough scholarship; that the Christian worker, most of all, should be ready to 'prove all things and hold fast that which is good.' Therefore, Scarritt College emphasizes open mindedness, thorough investigation of facts, and genuine loyalty to truth. A third characteristic of the Scarritt spirit is the emphasis upon world-wide brotherhood and service. Along with love to God and loyalty to truth it seeks to cultivate a deep and genuine love to man. And finally a distinctive feature of the Scarritt spirit to be noted is the beautiful family life that characterizes the institution. Scarritt College is a Christian family and every student is expected to share in and to contribute to the family life."

A great impulse is given to women through the spreading influence of Scarritt College. When in the General Conference of 1926, Scarritt College was presented to the Church by the Woman's Missionary Council, the women gave to the Church at large a dynamic, spiritual force the influence of which must affect for advance the status of Church women.

INFORMAL EDUCATION

There is an education that comes to women by experience. Often this is the most valuable and sometimes the only education a church woman has. The Church has not been able to wait for academic training when service was needed. This is particularly true in the local church. So women have learned by doing. Woman's early contribution to the Sunday School is a good illustration of this fact. Teaching of children is a natural form of service for women. In the days when the Church provided little help for teachers, and no special training, the initiative and effort required in order to teach acceptably has constituted an education for women willing to serve in such manner. Even today when the standard Training Schools sponsored by the Sunday School Board and the Board of Missions, are providing the best means of equipping teachers, it yet remains that the majority of teachers are trained only by experience. Though the Standard School should have unqualified support and encouragement as the best method of preparing competent teachers, yet that large band of women who have learned by doing, must be recognized as factors in elevating and making valid the status of church women.

The development of woman power in the Church through the Woman's Missionary Society is a familiar fact. As is shown in the chapter "A Separate Organization of Women in the Church" the Woman's Missionary Society is a liberal education to any woman who will seize its opportunity, carry out its program, and keep up with the study and activity initiated and supported by the organization. "As an educational fellowship the Church should be a school of Christian education for adults."⁹ That is just what the Woman's Missionary Society has been to the women of the Church. The education of the woman's organization has contributed more to her status in the Church than any other one force of informal culture. Through the momentum acquired in the missionary organization the women of the Church attained laity rights. A look into the

⁹Mathews, B. *Roads to the City of God*, p. 99.

future might reveal other advances that may have the Woman's Missionary Society as their cultivation ground.

The institutions of City Mission Boards, Wesley Houses, Bethlehem Houses, and community centers constitute the only educational factor and motive in the lives of many of the girls and women to whom they minister. When such women become interested members in the Church and in the Woman's Missionary Society, in Sunday School, and in other Church activity, their activity and interest give them a place that otherwise they would not have had.

There is another host of valuable women who have attained standing in the Church, those who have brought to Church life the contributions of the home-maker and the house-keeper. Their service to the Church has given them an education in experience and a consequent status which has been a stepping stone to actual and legal standing.

CONCLUSION

Whether woman's education has been formal or informal, it has been the impulse and the cause of whatever status she may now have in the Church. Woman's education has been altruistic. She has used her advantages in the interest of others. The place she now holds in the Church is a reflex of the sharing of her experience and training. Opportunities and advantages for women are increasing. As opportunities increase the altruistic spirit should accompany her advance in education, and her consequent growing place in the Church.

As the educational process goes on, the Church should offer and open all places of service to women to which they have legal right, and for which they evince ability.

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CHAPTER IX

THE POLITICAL STATUS OF WOMAN IN THE METHODIST EPISCOPAL CHURCH, SOUTH, AND ITS BEARING ON HER STATUS IN THE CHURCH

THE SUBORDINATION OF WOMAN

All students of this subject are deeply indebted to Miss A. Maude Royden for her clear, logical, unbiased, and thorough presentation of the case from a historical point of view in her book, *The Church and Woman*. Her discussion of the chief cause of the subordination of woman needs to be given as a fundamental part of this paper and will be summarized briefly.¹

In the great majority of uncivilized peoples the position of woman is in greater or less degree inferior to that of man in point of personal rights. Among Chinese, Hebrews, Hindus, and civilized Mohammedan nations woman is still more subject, and the great religions of the world have had a tendency to treat woman as an inferior being. A contemplation of these facts makes it all the more apparent that the attitude of Christ toward woman—his assumption of her fundamental equality with man—is one of supreme originality.

The subordination of woman to man and the assumption that this subordination is due to universal inferiority rested upon the practical inferiority of woman to man in physical strength and on the importance that man and woman alike have attached to physical power as distinct from spiritual power. Admiration for those who are physically strong has been dominant throughout the ages; war has been the final court of appeal. Woman has never claimed, nor can she claim, superior intelligence, and since her muscular inferiority is evident, civilization has emphasized it and made woman the property of man.

Christ never appealed to physical force, but again and again rejected it, and woman's progress in freedom involved the question of moral power as the supreme power in the world.

¹Royden, A. M. *The Church and Women*, pp. 191-198.

The greatest power and only real power in the universe is spirit. The woman movement is based on this belief. The idea that man is naturally superior and has a natural leadership can only be justified when reduced to its crudest terms by a belief in the supremacy of physical force. Woman is not equal to man in her capacity or her willingness to use force. For her to ask for equal rights with man is an assertion therefore of the supremacy of spiritual power. Here she does claim to be equal with man and it is a claim that few are bold enough to deny. It becomes certain that as Christianity is more perfectly understood and applied to the affairs of the world, the claim of woman to equality with man must be increasingly recognized, not only in theory but in practice. "Natural leadership" will be seen to belong to those who are gifted by God with the power of leadership. The right to serve in any office will be found to depend upon the capacity to serve there.

WOMAN'S STATUS IN THE CHURCH—LEGAL

The Methodist Episcopal Church, South, is established in twelve countries: The United States of America, Mexico, Cuba, Brazil, Belgium, Poland, Czecho-Slovakia, The Congo Belge, China (including Manchuria), Japan and Korea, with a small membership in Siberia. While the political status of women in these nations varies greatly, the legal church status of women members is, of course, the same.

While Methodism dates back almost two centuries to the days of Wesley and Whitefield and the American Southern branch predates the Civil War in the United States, it is only during the last ten years that women have had the rights and privileges of the laity. On May 18, 1918, the General Conference in session in Atlanta, Georgia, requested the Bishops to submit to the annual conferences the question, "Shall lay members be eligible to all conferences, boards, and lay officers of the church without regard to sex?"²

²Thomas, F. M. (Editor). *Journal of Eighteenth General Conference*, p. 268.

The vote was taken in the annual conferences and was announced that the law might go into effect as soon as passed. Then on May 6, 1922, at the sessions of the General Conference meeting in Little Rock, Arkansas, Bishop Collins Denny, as Secretary of the College of Bishops, reported the vote as being 4,280 yeas and 467 nays, thus formally giving to women full rights as lay members.³

Looking backward over the struggle which led to this result, the final picture left with those who participated is not the duration and unpleasantness of it; not the groups of men and women ruled by their own inhibitions who rose up in opposition; it is a vision of the splendid members of the Church of both sexes urged on by ideals of religious democracy who never faltered until the goal was won and the law written into the records.

WOMAN'S STATUS IN THE CHURCH—ACTUAL

A little reflection makes it evident that there is a very definite relation between the political status, or civil status of woman to her church status. When men and women associate in civic responsibility, it becomes easier to share church leadership and activity. In nations whose men have not become accustomed to partnership with women either in the management of the home or in organizations outside the home, the idea of admitting them to places of equality in church offices makes way very slowly.

It is true, however, that experience in leadership wherever gained, whether in church, state, or society, becomes an avenue to added responsibility along other lines of human endeavor. In the struggle for laity rights in our own church it was clearly pointed out that where the state led the way in enfranchising the feminine portion of its citizenship, the church must sooner or later recognize the same principle and extend all rights to women members. On the other hand, training for leadership in the church helps win recognition for women professionally, politically, and in all other ways.

³Rowe, G. T. (Editor). *Journal of Nineteenth General Conference*, p. 61.

Women have no legal standing in the church as preachers or pastors. A few have served acceptably and even brilliantly as evangelists, and in an isolated case here and there a woman has had charge of a church for a limited time. Deaconesses in emergency have performed many of the duties usually ascribed to pastors, as have also foreign missionaries and nationals in lands outside the United States.

The fact that it is legal for women to hold lay positions in the church does not mean that they do hold such positions. The facts as to the actual status of women in the church are well known to even a casual observer of the history and the present day methods of choosing lay representation on local, district, annual, and General Conference Boards. By law, "all laymen are eligible to membership on all of these boards without regard to sex." In fact and in practice women are excluded from fair and proportionate membership *because* of sex. Their strength here is not commensurate with their strength of membership in the church, nor to their actual and active service in support of the church. On many charges and on most district and annual conference boards their representation is either meagre or minus. Numerous boards have never had a woman member.

POLITICAL AND ACTUAL CHURCH STATUS COMPARED

A study of the constitutional standing of woman among the nations where Southern Methodism is established, and the reaction of these peoples to the principle of laity rights in the church may be of interest.

THE UNITED STATES

Nine years ago, on August 26, all women twenty-one years of age, born or naturalized in the United States, were enfranchised. From that time the woman movement of the world changed ground. Whereas the question had been, shall women vote, it now became in all civilized nations, when shall our women have the ballot. Mrs. Catt points out, "Women and

their movement toward equal justice have marched farther in the last ten years than in five hundred years before. The bands are still playing and the march is still filing past. Let another generation discover whither it is going and trust the women in it to make the trail lead where it should."⁴

Equality before the law has been the rallying cry of the feminists, and *equality* to most of them means an equality without compromise. "They insist that no law, national or international, state or district, county or province, shall violate this principle; that all human beings according to their status, their age, their capabilities, shall be legislated for as human beings, and not as two sexes, men having one set of laws, the women another."⁵ The two great English speaking nations, Great Britain and the United States of America, have both enfranchised their women with equality; in other nations they are enfranchised on an unequal footing with men; in still others they are voteless.

In this country women voted for the third time in a presidential election on November 6, 1928, but a shrewd observer says, "This is the first time that either individually or collectively they have been considered by politicians a major power, a possible bloc to be conciliated." Statisticians estimate that the woman vote in 1924 may have totaled ten million; in 1928 it is thought to have increased so as to constitute forty-five per cent of the total vote cast. The dry issue was keenly felt. In rural communities and small towns the social life centers in the missionary societies and in the W. C. T. U., and in an election having a predominant moral issue, it was natural that women should use the societies which have been for a half century the channel of all their concerted action and turn them to account for political reform purposes.

In the two great national political conventions of 1928 women totaled between six and seven per cent of the delegations; proportions being practically the same at Kansas City and Houston. In the Republican convention of 1924 there were 120 women

⁴Catt, C. C. In *Woman's Journal*, New York.

⁵Clarke, I. C. *Women of Today*, p. 42.

delegates; in 1928 there were but 64 (of a total delegation of 1,089). The number of women elected as alternates also showed a decrease, though not so marked, being reduced from 279 to 239. These figures tend to show that national conventions are far from showing the equality which theoretically exists between the sexes in political organizations.

Quite as significant as showing a trend, though probably temporary, are the last two General Conferences of the Methodist Episcopal Church, South. Eight years ago there were elected 389 delegates (198 clerical and 191 lay), and of these 18 were women. In that same election there were 212 alternates (109 clerical and 103 lay), and of these 25 were women. All were from American conferences save two alternates from Brazil and South Brazil, both of whom were American women.⁶

A quadrennium passed by and then came the election for General Conference in 1926. There were 409 delegates (208 clerical, 201 lay) and 11 were women. Of the 281 alternates (143 clerical, 138 lay), 24 were women.⁷ Two of the women delegates were from foreign conferences: a Chinese woman from China and an American missionary from Korea. China also elected a Chinese woman as alternate, and Brazil, Korea, and Cuba elected American women. Of the entire elected membership eight years ago, about 4½ per cent were women; of the elected membership four years ago, about 2½ per cent were women. It is generally estimated that 60 per cent of church members are women. It must always be remembered that proportional lay and clerical representation in the law-making body of the church, due to the peculiar structure of Methodism, will restrict women representation as long as women are excluded from the ministry.

In contrast to the situation described in American politics and in the General Conference of the Church, the League of Nations shows an increase in woman membership. Three years ago

⁶Rowe, G. T. (Editor). *Journal of the Nineteenth General Conference*, pp. 376-382.

⁷Haley, C. B. (Editor). *Journal of the Twentieth General Conference*, pp. 343-350.

there were six women members; the next year there were eight; and in 1928 there were nine (from Great Britain, Australia, Germany, Denmark, Norway, Roumania, Hungary, Sweden, Finland). In the original draft of the Covenant of the League, drawn up in Paris in 1919, there was no mention of women. A joint deputation representing the International Council of Women and the International Woman Suffrage Alliance waited on the Commission, presided over by President Wilson, with the result that a clause was inserted in the Covenant reading: "All positions under and in connection with League, including the secretariat, shall be open equally to men and women."

That there is a connection between the dissatisfaction of women in their political situation and the unrest of women in the church there can be no doubt. The latter feeling is manifest in many denominations where the question of the status of woman is being agitated. Investigations on the topic are going on in many denominations independently, and united groups such as the Federal Council of the Churches of Christ in America, the Council of Women for Home Missions, and the Federation of Woman's Foreign Boards of North America have busied themselves about it. When the General Conference (Methodist Episcopal, South) consolidated the Women's Boards with the General Boards in 1910 a basis of representation was prescribed which keeps the women on the joint board always in a decided minority. The women were thus rendered powerless to control the very great mission work which they had built up in fifty years' effort, as well as to control the funds amounting to somewhat more than a million dollars annually which they raise for this work, and must depend upon the courtesy and fairness of the General Board to grant their wishes.

MEXICO-CUBA-BRAZIL

Equal suffrage has not made as much progress among the Latin as among the Anglo-Saxon and the Germanic peoples. Strangely enough, the traditional and hereditary religious affiliation of women is given as among the reasons conditioning and in a measure restricting woman suffrage.⁸ The Roman Catholic

Church has been supreme in Mexico, Cuba and Brazil and its attitude toward woman has been too well proved to need comment.

Assisted by women in the United States, however, a small number of cultured, educated women have assumed the leadership for suffrage reform. An important step was initiated in Havana at the Sixth Conference of Inter-American States in January, 1928. On the agenda of the Fifth Conference, held in 1923, the topic "Civil and Political Rights of Women" was placed, but the rights when considered dwindled to civil rights only. It later became apparent that the topic was unlikely to appear in the 1928 Conference, so a group of international feminists went to Havana. They were first scoffed at, but afterward given a hearing in the Conference itself where they presented for the first time in history an Equal Rights Treaty, the effective clause of which reads, "The contracting states agree that upon the ratification of this treaty, men and women shall have equal rights throughout the territory subject to their respective jurisdiction."

The Conference rejected the Treaty, but it did appoint an Inter-American Commission of women charged with the task of studying laws as they peculiarly affect women in the twenty-one republics of the Pan-American Union. The Commission is to report and recommend to the 1933 Conference how equal rights for men and women of the twenty-one republics may best be obtained.⁹

Mexican women are still voteless. It is reported that a new civil code bill is being drafted which grants full civil rights to women though suffrage will still be denied them. Under these new laws women will have an equal share in the rearing and education of children, power to exercise the duties of trustee or administrator, and to engage in any function without legal impediment. The new code would abolish illegitimacy, allow children to investigate and establish the identity of their fathers,

⁸Graham, W. M. In *Southwest Political and Social Quarterly*, Vol. 4.

⁹Clarke, I. C. *Women of Today*, p. 16.

and would give the women jurisdiction over their children by a previous marriage.

Cuba is considering giving the parliamentary vote to women on equal terms with men. The bill passed by a vote of 94 to 8 in the Chamber of Representatives.

In granting suffrage and the right to hold public office to the women of the State of Rio Grande du Norte, Governor J. Lamartine and the State Legislature took the first important step toward the enfranchisement of women in Brazil. The suffrage movement has won much influential support; President De Sousa has openly declared that sex should not serve as a basis of discrimination against citizens. The professions have but recently been open to women, but already there are a considerable number in the ranks of doctors, engineers, and lawyers.

Considering the legal restrictions under which they suffer, it is gratifying to see how alert and public spirited are the women who have been educated in the mission schools, and how responsive are those who are called upon for church work of every sort in the Protestant congregations.

BELGIUM—POLAND—CZECHOSLOVAKIA

Belgium began by extending suffrage to women for the first time in the electoral law of May, 1919, and later incorporated its provisions in the revised constitution of 1921. Voting was made compulsory.

In Poland at the close of the World War there came to the women the revelation of a new order. From being subjects under alien governments they became citizens of an independent republic. They had the ballot without effort on their part and with little or no training for the responsibility entailed. Although Poland has now what is virtually a dictatorship it is struggling toward self-government. A number of eminent women occupy positions in the government which require a knowledge of law, though women are not permitted to be judges. "Neither the constitution nor the law excludes them from judicial functions, but men, perhaps from custom, perhaps from

fear of competition, are stubbornly attached to the maintenance of their privileges. Against this injustice women's organizations are campaigning with the support of the women deputies, the women senators, and the woman's press."¹⁰

In the church women are making a small beginning by forming organizations and holding meetings for study and devotion. The report of a deaconess in Warsaw who has been traveling in various parts of the country in the interests of her office is that the great drawback is lack of leadership among women. There is a spirit of eagerness, but need of guidance. Centuries of subservience combined with poverty which is sometimes desperate afford sufficient reason for dearth of leadership quality. The Methodist Episcopal Church, South, serves middle class people for the most part, though some are the laboring class, and women do manual labor in factories and in the fields.

Significant of the attitude of the people of Czechoslovakia toward their new-found citizenship is the fact that they speak of their country as "The Republic," just that, with simple loyalty. A visitor is conscious at once of an atmosphere of active progress and is not surprised to learn that this nation has made greater progress since its founding than others among the states formed at the treaty of Versailles.

In a population of thirteen million the majority are women. They are progressive and becoming more so. They are eligible to all offices and paragraph 106 of the constitution grants equal rights to men and women. Voting is compulsory, two excuses only being accepted: absence from home, and illness. The Youth Group of the Czechoslovakian Section of the War Resisters' International passed a resolution recently calling on youth of all races, to "Build a new social order—by working for the equality of men and women."¹¹ The Czech women instigated what is known as "The Law of Abolition" and worked for it five years before it became a law in 1923. It provides: for closing houses of illfame, that schools must give sex education (one of the few countries of the world with such a law),

¹⁰Fisher, K. W. (Translator). *Equal Rights*. 1928.

¹¹Clark, I. C. *Women of Today*, p. 121.

that the Republic shall maintain homes for morally delinquent girls, shall give protection to women traveling alone, shall carry on employment offices for women, shall keep lodging places for working girls, shall have schools for servants, and shall otherwise protect woman's interests.

With such a spirit of the state, and with unlimited opportunity in Protestant church and state, the women of this new republic are little handicapped by adverse laws. They still have the age-old idea of male domination with which to cope. Those in the Southern Methodist Church are making urgent demands for a training school for deaconesses and other lay workers among church women. Some of them also desire the rights of the clergy.

In general it may be said that women in the churches in Europe are in large majority as to membership and attendance. Even though they have recently acquired the right of suffrage, they have lived so long in Catholic countries where their relations to men have been subordinate, that custom still affects their place in both church and state. They are collectors of funds, workers under direction of the pastor, and are loyal, generous church members. Their organizations are most welcome in local congregations because they afford a working nucleus which can be made effective and because they develop church spirit and personal religion.

CHINA—KOREA—JAPAN

The Confucian classics prescribe three duties for women: motherhood, housekeeping, and the care of parents. These religious concepts have helped for centuries to keep oriental women in the background; much as the Pauline injunction "Let the women keep silence in the churches, for it is not permitted unto them to speak" (Cor. 14, 34) has served to repress women in the Christian church. The acceptance of the subordination of women to men is profound throughout the east. With education women are now beginning to realize that there is a better, happier status than previous generations have known.

Chinese women have achieved some degrees of political discernment, thanks to Sun Yat Sen and the new government based on his revolution which recognized the rights of women. Mme. Camille Drevet of France, who has recently studied the woman movement in China, says, "The Chinese feminist program is one of equal rights. They support the nationalist regime because they believe in spite of conflicts between men and parties, this is the real new regime for China. Actually the tendency of the Nationalist government is to keep all organizations in its own hands, and I do not know if this is to be the future of woman's organizations. I can say that while Chinese women have all the rights in principle under the Nationalist regime, to realize these rights in a country of tradition is slow work."¹²

In provinces which have established independent self-government women are present in assemblies and have a vote. This is true in Honan, Chekiang, and Kwantung. The Woman's Rights Movement was an outgrowth of the revolution of 1911. It demands that all educational institutions shall be open to women, and that inheritance, property, marriage, and conduct laws shall be based on equality.

All Chinese universities are now open to women, and nearly all the schools have departments for girls or are co-educational. But there are many levels of society in so vast a nation as China, and the women who are educated sufficiently, are forceful enough mentally, and are so situated economically as to become leaders of note are few indeed. The great mass of women is still bound by oriental tradition.

Although church laws provide that women have full lay privileges here again in practice the selection of officials usually means men. There are over seventy Bible women, many teachers in church schools, and sets of officers in seventy-seven successful missionary societies, besides volunteer workers in many minor church positions. A few highly educated professional women (doctors, teachers, nurses) are in the van; a larger

¹²Clarke, I. C. *Women of Today*, p. 106.

group with less education is changing the type and practice of the average woman in the church; the greatest number is still to be moved.

The woman movement of the world has extended enough into Korea to offer some educational opportunity to women but early marriage is still universal. The hermit nation had an honorable history of forty centuries and had no desire for change or progress; therefore when western ways were forced upon the people the result was instability and unhappiness. No measure of self-government has ever been developed.

There is a demand for women teachers, doctors, and nurses. Church work is in the hands of Korean women, guided by missionaries, and the women are responsible for a definite part of the church budget. The standard of education for Bible women has become higher; women Sunday school teachers are doing good work. There are not enough primary and high schools to supply the girls who wish to attend. Many girls go to Ewha College; some go abroad for study. The students of Ewha publish a paper called the "New Era," which demands equal opportunities and advantages for men and women.

The two hundred fifty-seven auxiliaries of the missionary society in Korea are training women to think of church matters and to take places of leadership. In the far-off Siberia mission among Koreans the Bible women are almost equal in number to the preachers and they are highly praised by the mission superintendent. There are twenty-two preachers, and twenty-two missionary societies. Their mission is reported to be operating under the principles of self-support, self-propagation, and self-control.¹³

In Japan for twenty-five centuries it has been considered a crime for a woman to interest herself in political affairs, and the woman movement began but ten years ago. It has made some progress and there is a definite plan to bring pressure on the government to grant women the ballot. There is a new "Universal Suffrage Law" in Japan but it does not include

¹³Clarke, E. T. and others. *Missionary Yearbook*, Methodist Episcopal Church, South, pp. 326-329.

women. Women have organized an attempt to select men to Parliament who are favorable to woman suffrage. They are holding meetings, distributing leaflets and handbills, trying to educate all women to the fact that they are left out of universal suffrage. Women are in the demand for pre-election speakers, and receive attention on the platform. Women workers have struck for freedom to marry while employed, for payment of half wages on national holidays, for bonuses for continued service, for better food at lower prices, and have won their contest. They are fighting for recognition of the single moral standard and have obtained a ruling from the Supreme Court which establishes the principle of equal chastity for married men and women and admits that their duties are reciprocal.¹⁴

In the Methodist Church (which is a union of M. E., Canadian M. E., and M. E., South) there is no inhibition on women holding office, but not much chance for them to do it as procedure usually assigns official duties to men. Women are said to rank with men in the church councils, but the men exercise their ancient prerogative to order them about and assign the tasks.¹⁵

THE BELGIAN CONGO

At the very lowest point among women in the church in the political scale are those of the Belgian Congo, living in most primitive conditions in tiny huts in native villages strung along the trails of the jungle. Men and women alike are in the confusion of a transition period from the old tribal government to a new relationship with white people. The payment of head tax and hut tax, in money, labor, or produce, is so far the chief tie with the new government. But missionary education is beginning with both sexes and Georges Hardy predicts "The desire to be admitted into the human family without reserves or compromises, without outbursts of indignation or smiles of derision, will tomorrow fill the heart of the whole of Africa."¹⁶

¹⁴Daily Press, quoted from the *Tokio Hochi Shimbun*.

¹⁵Warnshuis, A. L. and others. *Place of Women in the Church in the Mission Field*, p. 49.

¹⁶Hardy, Georges. In *International Review of Missions*. Oct., 1924. P. 488.

While women are held in very low esteem, in many ways their power is very great. Handworking, unintelligent, patient, pathetic, these are the words most used to describe the mothers of the central tribes, yet they are the center of the life of the race, real women with a range of personality, human problems. They can learn, though slowly. They carry burdens, cultivate crops, are restricted by taboos, are derided by the men, are sometimes cruelly oppressed, but the introduction of fresh interests into their lives does much to combat ignorance and superstition.

At present laity rights is a phrase meaning nothing to a group of women so retarded in development as to be unable to understand even the rudiments of church government. They have no position in the church except as members, but neither is much responsibility taken by the men.

CONCLUSION

Securing laity rights in the church and political enfranchisement in the state by no means end the struggle for equal opportunities of women with men. After these steps comes the long slow process of changing customs and habits of thinking, added to the equally slow educational evolution necessary to fit women for a world of new duties and privileges. After all the fundamental question is woman's economic emancipation, without which the purpose of life may be frustrated or destroyed. It is a base of all problems; social, moral, cultural, religious. But democratic principles, once introduced, spread naturally from one order to another. When it is remembered that but sixty years have passed since John Stuart Mill made his plea for "woman's rights" in the British Parliament (1867), marking the beginning of the aggressive struggle for political freedom; and then the change in woman's position which has swept around the world is noted and analyzed, the inevitableness of equality for women becomes a conviction. The time element is essential. It is true of both sexes that it takes practice and experience to profit by any bill of rights. It also takes a cer-

tain amount of co-operation between the classes experienced in such privileges and those just acquiring them. Difficulties are enhanced in just the degree this cooperation is lacking.

To summarize the facts in this case: in the United States, Belgium, Poland, Czechoslovakia, in one state in Brazil, and in three provinces in China women have full political suffrage; in Cuba, Mexico, Japan, Korea, the remainder of Brazil, the Congo, and most of China they have no political rights at present; in several of the latter countries strong movements to secure equality are under way. In the church women do not possess any of the rights of the clergy; and while in law they do have the rights of the laity, in fact they have not yet acquired their proportionate share of influence as members or of positions in official circles.

It is not easy to generalize in stating the influence of political status upon church status as found in the study of the twelve countries. History, custom, and heredity are complicating elements. The women most influential in church matters undoubtedly are those who have longest practiced civil and political rights. Women who have received full suffrage, even though recently, are in a better position to advance in the church than are those who do not have the benefit of that wider experience. Women having no rights in the state have still one open door of opportunity in the church, but with a heavy handicap.

A study made by the International Missionary Council and published in 1927 sums up the situation in these countries and others thus:

"In studying the replies we discover that the women in these countries, in spite of national and racial differences, seem to be moving in the same direction. In each country the little group of progressive women who are pioneers in freedom are moving forward in (1) personal independence, (2) equality with men in home and social life, (3) equal opportunities in education, and (4) participation in public affairs, including the church."¹⁷

The situation is constantly changing and facts of today may not be true tomorrow. Great as has been the change in the position of women in the past few years there is undoubtedly a

¹⁷Warnshuis, A. L. and others. *The Place of Women in the Church on the Mission Field*, p. 16.

greater change ahead. A general spirit of unrest has made itself felt among women everywhere and from this spirit the Church cannot escape. A recent booklet on the subject of woman in the church introduces its subject thus: "The right of women to become members of the church without restriction of sex is unquestioned. The right of women to enjoy the ministrations of the church is accepted. The right of women to contribute is less certain; their right to contribute funds, even to the extent of 'all her living' has certainly been commended through the whole history of the church, but their right to contribute all their *life* through the ministry of the word in its pulpits, or even through such part of life as might be involved in serving on church boards, has been challenged, and is still challenged, in certain of the denominations of this country." "Such a situation, where the church, seen to be an organization made up of men and women, maintained for men and women, is not also conducted by men and women, is felt to deserve a careful study."¹⁸

It is true that the church is being shown gradually that there is a great store of energy latent in woman's work which is not being utilized. The next step is to fit the opportunities for service to the capacities of those who are willing to serve. Some services are permitted in theory which are denied in fact; others are forbidden in both theory and fact. Changes must come in the whole situation until that time when the church shall adjust its duties to its members, whether men or women, without regard to sex, and shall enter upon its full program of service to all people.

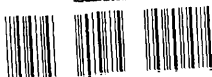
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¹⁸Joint Committee Council of Women for Home Missions and others. *The Relative Place of Women in the Church*, p. 9.

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